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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

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THE MARKS OF A GREAT CHURCH

By ROY PEARSON

(Dean of Andover Newton Theological School, Dr. Pearson delivered this address at Commencement, June 3, 1958.)

If you wanted to describe a "great" church, how would you do it? Is a big church a great church? Is a busy church a great church? Is a church great because great people attend its services, because it occupies a splendid building, because it wields an influential hand in the affairs of its community? Assume for the moment that a church is composed of people who believe in Jesus Christ; their Lord and Saviour, that these people have come together in the will to be his disciples, and that both in public and in private their lives are marked with decency and honor. Assume further that when we speak of the church in this connection, we are thinking of it as a single, local congregation. How would you distinguish a great church from a bad church, from an average church, and especially from a good church?

Jesus once said that people were like trees: they could be judged by their fruits. "Are grapes gathered from thorns, or figs from thistles?" he asked. "So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit . . . Thus you will know them by their fruits." Churches are people, and if people are like trees, so, too,

are churches. We know them by their fruits. Great churches produce great fruits, and judging the fruit, we also judge the church.

Ask yourself then what fruits a church would have to produce before you could call it truly great, and see if you agree with me that these five words must surely be included.

I

First of all, *worship*, and do not misunderstand me at this point. There are few churches which do not advertise at least one "worship service" every week, but there is a host of churches offering multitudes of worship services without ever achieving anything remotely comparable with worship. The worship service of the church is frequently nothing but a strange interlude between getting the children ready for Sunday School and cooking the Sunday dinner, or between washing the car and mowing the lawn. It is the process of sitting down in a pew and letting the minister perform certain rites which seem to be important to him. We judge the worship service as we would a moving picture or a baseball game. Is it a good show, or isn't it? Has it been entertaining, or hasn't it? Did we like the players, or didn't we? And when the service is over, it may have been a pleasant meeting,

a helpful talk, or a clever performance; but it certainly has not been worship.

By the worship of the church I mean both an attitude and an act; an attitude like that set forth in H. F. M. Prescott's novel, *The Man on a Donkey*. Robert Aske and his servant Will are working in the carpenter's shop. It is in the days when King Henry VIII is stripping the abbeys of their treasures and tearing down the power of the church. Spies are everywhere, and it is not safe to give voice to any opinion which questions the King's policies. "Master," says Will, "I was over to Thicket yesterday . . . They've been stripping the lead off the Nuns' Church, and the rain's come through something cruel . . . There's puddles all about the altar." "Why do you say this to me?" Aske inquires. "Because—is it—Master, in your conscience, do you think it is right?" Aske stops his work with the hammer and takes a long time to answer. Then he says, "In my conscience, I think it is not right." Will watches him uncertainly for a moment. "They're saying that if none else dare, then the gentlemen and the poor commons must amend it," he continues. Aske tosses down the hammer on the bench and stands staring out of the window. "That," he says at last, "would be rebellion against the King." And then Will mumbles, "But there's the King's King, Master, to think on." (1) By the worship of the church I mean an awareness of "the King's King," a conscious entrance into the presence of God as "the Personal Spirit, perfectly good, who in holy love creates, sustains and orders all." (2)

But not only an attitude. An act, too. An act performed sometimes in the privacy of one's room and sometimes among one's fellows in the sanctuary, but an act performed by every member of the congregation. An act involving adoration of God's glory and thanksgiving for God's goodness and commitment to God's will. An act including confession of one's own sins and petition for one's own needs and intercession for all the people of the world who live in sickness or trouble or sorrow.

There can be worship services without worship, and there can even be churches without worship. But wherever you find a great church you find a church whose members know that man is not alone in the world. They know that God exists, that God cares, that God rules. They know that God is the Truth which gives all facts their meaning, that God is the Light in whose presence all man's brightness disappears like stars at noonday, that God is the Power before which atom bombs are like a baby's hand against a mountain. So when they bow down, they bow down to adore; and when they rise up, they rise up to praise; and when they walk forth, they walk forth to obey.

II

The second mark of a great church is *education*, and once again do not misunderstand me. Most churches have church schools but there is a host of churches which maintain church schools without ever achieving anything even feebly connected with education. Church schools are frequently limited only to children, on the theory apparently that a person who has become adult has automatically become omniscient; and even on the level of childhood the church school is often nothing but a temporary prison or an inefficient baby-sitting service; and even when the teaching of the church is taken seriously, it is too seldom that the educational process is anything but the attempt to stuff a brain with facts which have neither meaning for life nor power for living.

By education I mean the awareness that good intentions are not enough and that well-meaning Christians have often been among the Devil's closest friends. I mean the insight that "there is no gospel that will save us from the pain of thinking and the hardship of choosing at every step." (3) I mean the stimulation of human growth in its highest and noblest forms—the enlightenment of the mind, the kindling of the heart, the drawing out of the soul.

One summer night my wife and I had gone to the moving picture theatre in a nearby town. A "double-feature" had been advertised, and impelled by a feeling of nostalgia as we

ought about the days long gone, we had decided to spend an idle evening in a return to our childhood. And we were not disappointed. There was the main feature itself—an imaginative reconstruction of the Spaniards on Main with pirates more manly and ladies more lovely than any sea had ever boasted. There was the second feature—a dusty drama of cattle rustling in a west whose mares were wild of the night. There was a cartoon about a little man who had inherited a cap made out of the hair of Samson, transferred to Hercules, and then miraculously bestowed upon the little man himself. There were three or four animated advertisements sponsored by merchants of the town; there was a series of four previews of other pictures to be shown in the same theatre during the coming week; and there was an announcement of the theatre's eleventh and free Saturday morning performance. As I left the theatre, I said to my wife, "They certainly have everything here, don't they?" "Yes," she said, "everything except the news." Everything, you see, except reality. Everything except the world as the world actually is.

By education in the church I mean an experience which leads all of the members of the church to see the world as God has made it and to understand human life as God intended it to be. I mean a healthy atmosphere for human minds and hearts and souls. I mean probing after truth, rejoicing when truth has been found, and gladly sharing with the other members of the church both the riches of the gospel's past and the individual, contemporary discoveries which tell again the old, old story that God is still at work among his people.

III

And then, third, *evangelism*. Surely that is one of the marks of a great church. In fact, there is a sense in which evangelism is so obviously the whole purpose and goal of the church that without it the church has no reason for being.

Not long ago in *The Christian Century* there was an editorial entitled "Who Wins

the Battle for Men's Minds?" which contained the following sentences: "Evidence that democracy may be losing the battle for men's minds is contained in a study of 'the world's most translated authors for 1948-1955,' published in the February, 1957, issue of the *UNESCO Courier*. First in the list stood what? Not the Bible. Not Shakespeare. Not Jefferson, Mill, Tocqueville, Burke, Madison, Locke or any other author of the classics of democracy. First stood the works of Lenin, of which 968 translations were published during that period. Then came the Bible, with 887. Third stood Stalin's writings, with 689. Tenth and eleventh on the list were Marx, with 415 translations, and Engels, with 409. The American writer highest on the list of over 100 whose books had been translated was Jack London, who stood fourteenth. Next Americans to follow were Pearl Buck, Mark Twain, E. S. Gardner and James Fenimore Cooper. None of the 22 American authors on the list wrote on politics, economics or religion, whereas nearly all the Communist authors wrote on politics and economics, with a strong antireligious bias." (4)

Evangelism is the battle for men's minds and hearts and souls. It is what Jesus had in mind when he told his disciples to let their light so shine before men that others might see their good works and give glory to their Father in heaven, and when he sent them out with the command to "preach as you go," and when he commissioned them to "make disciples of all nations." It is what Jude meant in urging the early Christians to "contend for the faith." It is what the church has tried to do in every land and age for nineteen hundred years.

Evangelism takes many different forms. It can be Billy Graham in Madison Square Garden, but it can also be a quiet pastor in a little country town, an office manager fighting for ethical conduct in business, a mother talking to her child, a college student discussing Christianity with his fraternity brothers in a midnight bull session. Evangelism is telling the truth about God, proclaiming the glad tidings of Jesus, helping other men to

understand that the victory which man could never win is daily being won by Him who holds the universe in the hollow of a hand too vast for any man to stay. Evangelism is the outward probing of the church as the church invades the world with the good news of God's love. It is announcing, witnessing, persuading, convincing; and unless its mark is plainly stamped upon the church, the body of Christ has ceased to be a living organism and become instead a rotting corpse.

IV

The fourth word is *service*, and the thought I have in mind has been expressed in widely varied ways. James put it this way, for example: "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace; be warmed and filled', without giving them the things needed for the body, what does it profit? So, faith by itself, if it has no works, is dead." (5) Or take the words of Henry Drummond when he said: "Next to losing the sense of a personal Christ, the worst evil that can befall a Christian is to have no sense of anything else. To grow up in complacent belief that God has no business in this great groaning world of human beings except to attend a few saved souls is the negation of all religion." (6) Or consider the charge of Frank Weston: "You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum. Now go out into the highways and hedges, and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. Look for Jesus in them; and when you have found him, gird yourself with his towel of fellowship and wash his feet in the person of his brethren." (7) Or recall the famous phrase of Father Dolling that "the Incarnation has something to do with the drains." (8)

It is deeply significant that although Jesus clearly wanted to avoid being typed simply as a healer either of men's bodies or of men's minds, he still found it extremely hard to pass a blind man without stopping to help

him, or to see a sick woman without giving her aid, or to think of children being maltreated without feeling anger. It is deeply significant that when he sent out his disciples, he was not content that they should do no more than preach, but went on to say, "Heal the sick, raise the dead, cleanse lepers, cast out demons." (9) And it is deeply significant that in one of his best remembered parables he laid implicit condemnation on the priest and the Levite for the blindness which saw no connection between the wounded man on the road and the proper duties of a priest and a Levite.

To say that service is one of the marks of a great church is to point out that the church has no right to ignore human suffering and need, that it sins when it sees injustice and does not rebel or when it confronts deprivation and feels no compassion, that it cannot scorn God's people without also scorning God. Finding homes for the homeless and food for the hungry and clothes for the naked, working for fair treatment of the Negroes in real estate covenants and educational opportunities, taking an interest in prisons and rehabilitation centers for delinquent children, helping a man to find a job or a woman to get legal counsel or a child to feel wanted—it is not hard to claim that these are the tasks of other institutions than the church, and in one sense they are. But wherever human need exists unmet, a church too proud to meet it is a church too proud; for nineteen hundred years have not changed the truth that "whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many." (10)

V

The final word is *fellowship*. Some of you would probably say that this ought to be the first mark of a great church, but I put it last because the fellowship of the church has only minor value unless its roots are in the soil of worship, education, evangelism and service. We can have fellowship in almost anything we

o, from climbing mountains to collecting buttons; but the only fellowship which makes a great church is the fellowship of men and women who are doing the church's business.

On the heavenly side, the fellowship which have in mind is that which John described when he said of the early Christians, "Our fellowship is with the Father and with his Son Jesus Christ." (11) On the human side, the fellowship which I have in mind is that which Jesus described when he said, "By this all men will know that you are my disciples, if you have love for one another." (12) The fellowship of a great church has a bridge for every chasm. It spans the rivers of the nations and the races and the classes. The fellowship of a great church does for all of its members what the band of the Twelve once did. It takes men as different as Peter the fisherman and Matthew the tax-collector and Simon the Zealot, and it finds a place for each of them. It binds in one communion the rich and the poor, the learned and the unlettered, the strong and the weak, the lovely and the ugly; and through patient understanding and long-suffering love it fashions a whole in which no individual is either coerced or neglected.

Too many of the church's members are like Paula Power in Thomas Hardy's novel, *A Laodicean*. One day Paula stood with George Somerset in the little wooden tea house near the castle while the rain poured down on the roof above their heads, and as George reached for her hand, the following conversation began:

"May I call you Paula?" he asked.

There was no answer.

"May I?" he repeated.

"Yes, occasionally," she murmured.

"Dear Paula!—may I call you that?"

"O no—not yet."

"But you know I love you?"

"Yes," she whispered.

"And shall I love you always?"

"If you wish to."

"And will you love me?"

Paula did not reply.

"Will you Paula?" he repeated.

"You may love me."

"But don't you love me in return?"

"I love you to love me."

"Won't you say anything more explicit?"
"I would rather not." (13)

All of us want to be loved, but too few of the church's members are willing to pay the price of loving. They do not care to spend the time. They do not care to make the effort. But the church is a neighborhood in a sense far more intimate and sure than that which Jesus had in mind when he named the two greatest commandments, and unless the church's members love their neighbors as themselves, there is no greatness in the church.

Churches are like trees: we know them by their fruits. The fruits of a great church are worship, education, evangelism, service and fellowship. And where are these fruits to be found in a great church? Not in some impersonal, institutional conception of the church—as if they could be put away in the church's safe, protected and polished and ready for display on church anniversaries. Not simply in the minister—as if the other members of the church were paying him to perform by proxy their own duties as Christians. Worship, education, evangelism, service, fellowship—these fruits of a great church must be found in the church's ordinary members. They must be found in the church's Republicans and Democrats, the church's mothers and fathers, the church's carpenters, schoolteachers, lawyers, business men, secretaries and housewives. And it is one of the principal tasks of the churches' ministers to see that these fruits of a great church are found where they ought to be found.

NOTES

1. 375, 376
2. William N. Clarke, "An Outline of Christian Theology," p. 66
3. T. R. Powell, "The Christian Century," January 4, 1956
4. May 8, 1957
5. 2: 15-17
6. Kennedy, "Henry Drummond: An Anthology," p. 144
7. Edward R. Hardy, Jr., "The Ministry in Historical Perspectives," ed. Niebuhr and Williams, p. 174
8. *ibid.*, p. 173
9. Matthew 10:8
10. Matthew 20: 26-28
11. I John 1:3
12. John 13:35
13. Harper and Brothers, p. 137, 138

THE UNITY OF THE CHURCH

By HANS HEINRICH HARMS

(Dr. Harms, Associate Director of the Study Division of the World Council of Churches, gave three addresses at the Seminary this past academic year. This is the substance of one of the addresses sent from Geneva, Switzerland.)

I

THE relationship between Confessionalism and Ecumenism, or a consideration of the unity of the Church, is a dangerous subject not only because it contains highly explosive theological material, —(after all what would theology be without these explosions!)—but because all such studies in this field attack *our* faith and *our* Christian living. Unless one realizes that in the beginning he will run into all sorts of surprises. A question related to the unity of the Church leads always to a self-examination of one's own position. If one is not prepared to do that he should not touch it.

When William Temple was installed as Archbishop of Canterbury, he said that the great new fact of our era was the Ecumenical Movement. Now what is *new* about it? This Ecumenical Movement has existed ever since the foundation of the church if "Ecumenical" means a movement that is concerned with the unity of the church. The New Testament is concerned for such unity. But this is new: that in the last five decades, ever since the International Missionary Conference in Edinburgh in 1910, the churches have rediscovered something which at the outset they obviously did not have or did not know. They have discovered that the one, holy, Catholic and Apostolic church is a given fact. It is not something that we have to bring about, or something that all our ecumenical endeavors can bring about. The Body of Christ is not something we create but is something that is given to us, and by saying that one says also that the unity of the church is a given fact. We are not the ones to bring it about, nor are we the ones to join the different members of the body together in order to form the body. The body is there with many members.

I cannot go into all the details of that, but let me quote a few passages that have helped all those taking part in ecumenical discussions to understand that the Body of Christ is a given fact. Consider I Peter 2:4ff (RSV): "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ"; then, 2:9: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy." So, we are not a collection of Christian tribes but we are God's own people, God's chosen race, and all of us are to be built into this spiritual house as living stones, that do not claim any identity for themselves. Another very familiar passage is Ephesians 4:4-6: "There is one body and one spirit just as you were called to the one hope that belongs to your call, one Lord, one Faith, one Baptism, one God and father of us all who is above all, and through all and in all." These passages do not speak of a future that there *will* be one body, or there *will* be one chosen race, but there *is* and you *are* the chosen race. Let us never forget that.

Let us pause for a moment to think about the "one baptism." We are sometimes so loose in our thought and our teaching that we speak of baptism as if one were baptized into the Presbyterian, Lutheran, Methodist or whatever church. But that, of course, is wrong. We are never baptized into the Presbyterian or Lutheran Church, but we are baptized into the Body of Christ. There is only one baptism;

there are not 256, or however many denominations you have in this great country. Every one who is baptized in the name of the Father and the Son and the Holy Spirit is baptized into this one Body.

The same, of course, should be said about the Lord's table. It is amazing that in these passages no reflection is made about the oneness of the Lord's table. That seems to be taken for granted. We know that today this Lord's table is not taken for granted as the *Lord's* table, nor as the *one* table of the Lord. We have just observed World Communion Sunday, which, I am afraid, is sometimes misleading. We often get very romantic ideas about World Communion Sunday. But it should be a day of repentance, of great sadness, among Christians. Let not the fact that we can have a World Communion Sunday mislead us, because it is precisely that Sunday we feel we are not united at the one table of the Lord, *but* that we have obviously managed to cut this one table into pieces. I find it very hard to understand why certain Christians are not admitted to the Lord's table, although they wish to participate in the Lord's body and the Lord's blood. Yet we do not admit them for reasons of order, or for reasons of doctrine. But are our reasons really sufficient? We should not exclude anyone from the Lord's table save in the name of Christ; if we do it in our own names or the name of our church, then we are wrong. So let us remember in all our diversities and all our separation that even the Lord's table is the *one* table of the Lord.

There *is* this oneness of the church even if we have been able to split it. And in ecumenical discussions during the past decades it is this thought that everyone has generally accepted. One part of the report of Section I of the Evanston Assembly of 1954 on the unity or oneness in Christ and our disunity as churches was received without any protest, and I shall read it to you to sum up this part of our discussion: "The New Testament conceives of the unity of the church, not as sociological, but as having its essential reality in Christ himself and in his indissoluble unity

with his people. Hence, we must still ask Paul's question about division in the church: 'Is Christ divided?', and assert with the apostle, the indestructible unity that belongs to the church in Christ. Christ is the one Lord who represents and gathers to himself the many of redeemed humanity, and it is, therefore, he alone who makes the many to be one in the church. The New Testament speaks in many ways of the relationship of Christ and his people to describe their unity to him. The church is many members in one body; the several members are subject to the one Lord as head of them; the church is his bride, to be united to him the bridegroom; the faithful are his people; he is the new temple in whom true worship is offered, or the one building of which the believers constitute living stones; he is the vine of which we are the branches, or the shepherd whose flock we are. The New Testament thinks of the one life of the church as deriving from the whole person and work of Jesus Christ as Saviour and Lord. The church's unity is grounded in his taking of our nature upon him; in his own words and works by which the power and life of his kingdom were manifested; in his calling of men into the fellowship of his kingdom, and in the appointing of the twelve to share in his messianic ministry and work; in his passion and death, where sin was finally conquered and the power of divisiveness defeated; in his resurrection, where he manifested the new man unto whom we all grow, in whom all human divisions are done away; in his ascension and heavenly reign, by which all history is brought under his authority; in his outpouring of the Holy Spirit on the whole church on Pentecost, which gives to each subsequent baptismal rite its deepest significance; and in his promise to come again as a triumphant and glorious king. Through the indwelling Spirit, the comforter, who leads the church into all truth, the unity of the church even now is a foretaste of the fullness that is to be because it already is; therefore, the church can work tirelessly and wait patiently and expectantly for the day when God shall sum up all things in Christ." Professor Paul Minear made

a study (within the Faith and Order studies) of the parables, pictures, phrases and nouns used in the New Testament for the Church. He discovered more than eighty such references. All these different pictures, parables, nouns describing the Church in the New Testament bring out two things: one is that the Church does not exist without Christ, the second is that the Church, existing in its very close relationship with Christ, can only be one. To sum up: The Church is the Body of Christ and as the Body of Christ is a given fact. It is precisely at this point where our uneasiness starts. We see the many churches, we see the Body split into many members. The Ecumenical Movement is a conversation among the churches about their relationship to the one Church. In discussing that question one is, of course, forced to think about the relationship of one's own denomination to the other churches.

II

This ecumenical discussion necessarily involves a resurgence of confessional consciousness, saying who we *are*. After all, we have to say to our partners in such a conversation why we are; otherwise we have no starting point for an ecumenical conversation. Looking back into the last century one recognizes a more ecumenical interest alongside a more confessional concern. There is now a Presbyterian World Alliance, and a Lambeth Conference of the bishops of the Anglican Communion. The Lutherans, Baptists, Methodists, Congregationalists and the Disciples have their own World bodies,—so obviously there is ecumenicity on one hand and confessionalism on the other. That indicates that the way of relativism is a wrong way. To say: "Oh, let's just forget about all our differences", is certainly not the way to manifest the unity of Christ. But confessional thinking makes us see the value of the tradition of our own church, and unless we are prepared to treasure this tradition (after all we would not be Christians without it!), then we do not take the history of the Church seriously.

But there is now the question: what does this confessional consciousness amount to? Let

me read a few paragraphs from a statement which was given by the representatives of the Greek Orthodox Church in the United States of America to the other delegates and participants at the North American Faith and Order Conference recently held at Oberlin. "We are glad"; the Orthodox say, "to take part in a study-conference, devoted to such a basic need of the Christian world as unity. All Christians should seek Unity. On the other hand, we feel that the whole program of the forthcoming discussion has been framed from a point of view which we cannot conscientiously admit. 'The Unity We Seek' (which was the theme of the conference) is for us a *given* Unity which has never been lost and, as a Divine gift and as an essential mark of Christian existence, could not have been lost. This unity in the Church of Christ is for us a Unity in the Historical Church, in the fullness of faith, in the fullness of continuous sacramental life. For us this Unity is embodied in the Orthodox Church which kept . . . both the integrity of the Apostolic Faith and the integrity of the Apostolic Order . . . We admit, of course, that the Unity of Christendom has been disrupted, that the Unity of faith and the integrity of order have been sorely broken. But we do not admit that the Unity of the Church, and precisely of the 'visible' and historical Church, has ever been broken or lost, so as to now be a problem of search and discovery. The problem of Unity is for us, therefore, the problem of the return to the fullness of Faith and Order, in full faithfulness to the message of Scripture and Tradition and in the obedience to the will of God: '*that all may be one*' . . . Christian love impels us to speak candidly of our conviction that the Orthodox Church has not lost the unity of the Church intended by Christ, for she represents the oneness which in Western Christendom has only been a potentiality. The Orthodox Church teaches that she has no need to search for a 'lost unity,' because her historic consciousness dictates that she is the *Una Sancta* and that all Christian groups outside the Orthodox Church can recover their unity only

y entering into the bosom of that Church which preserved its identity with early Christianity." Here a confessional consciousness expresses itself which points to the fact that a confessing church can become a confessionalistic church, or a church whose doctrine is petrified.

But what is the difference between a confessing church and a confessionalistic church? In Germany we had this distinction during the Third Reich when the Nazis tried to get hold of the church and to determine the church's teaching and policy. There were some so-called "German Christians," or Nazis within the church who said, "Oh, yes, we accept everything that was said in the sixteenth century by the Lutheran and Reformed Reformers; we do not touch those confessions. But today we know that God is completing through Hitler his saving acts which he started and carried out through Christ." Now, most of the Christians in Germany did not believe that, but in such a situation it would have been sheer disobedience to repeat the statements of the sixteenth century. Since these statements did not say what had to be said during the years 1933-1945, we had to formulate our faith in a modern way, which pointed to Christ's uniqueness and Lordship. That is the difference between a confessing church and a confessionalistic church, which only points back and says: "It has all been said by the Councils, creeds and confessional statements in the past." No, it has not! This is precisely the point where a church is asked whether it is obedient today or whether it is a church always looking backwards.

The younger churches have been particularly aware of the danger that they might, even before becoming confessing churches, become petrified, confessionalistic churches. Let me give you a few statements coming from the younger churches to vindicate the need for these churches to avoid the danger of becoming petrified churches. First, let me give the statement drawn up by those ministers of the Anglican and South India United Churches in 1919 when they started the union negotiations which eventually led to the formation of the

Church of South India. "We, as individual members of the Anglican Communion and the South India United Church, having met at Tranquebar in the first Ministers' Conference on church union, after prayer, thought and discussion, have agreed on the following statement concerning the union of the Anglican Church with the South India United Church: We believe that the union is the will of God, even as our Lord prayed we might be one, that the world might believe. We believe that union is the teaching of Scripture: 'There is one body and one Spirit even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is over all, and through all, and in all.' We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations, and the present critical situation in India itself, call us to mourn our past divisions and turn to our Lord Jesus Christ to seek in him the unity of the body expressed in one visible church. We face together the titanic task of the winning of India for Christ,—one-fifth of the human race. Yet, confronted by such an overwhelming responsibility, we find ourselves rendered weak and relatively impotent by our unhappy divisions,—divisions for which we were not responsible, and which have been, as it were, imposed upon us from without; divisions which we did not create and which we do not desire to perpetuate." Bishop Azariah said to the Lausanne Conference on Faith and Order in 1927: "We are working together in this conference to discover some way of getting one United Church. We do not desire any one Church to absorb the others. We do not ask any one to deny its past spiritual heritage, we cannot demand the severance of fellowship of any of these Churches, with the churches in Europe or America that have planted them. But we must have one church. We want a Church of India, a church which can be our spiritual home, a church where the Indian religious genius can find a natural expression, a living branch of the Holy Catholic and Apostolic Church, a church which, being a visible symbol of unity in that

divided land, will draw all men to our blessed Lord—Fathers and brothers! Be patient with us if we cannot very wholeheartedly enter into the controversies of either the sixth or sixteenth centuries. Recollection of these embitters church life; they may alienate young churches from all ecclesiastical connations, Unity may be theoretically a desirable ideal in Europe and America, but it is vital to the life of the church in the mission field. The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are sin and a scandal.”

A Chinese witness to the same conference said, “We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West. We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church. Yet we recognize fully that denominationalism is based upon differences the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration has been and is a source of confusion, bewilderment and inefficiency . . .” This emphasis coming from the younger churches in the mission fields has led to a development which so far we have not been able to realize in our churches.

I need not say anything about the formation of the Church of South India where, for the first time in Christian history, churches without the tradition of the Apostolic succession and a church with this great tradition have joined and have formed one united church. There are other evidences where younger churches have realized that it is not enough to point back to the great statements of the sixteenth century. Consider the Doctrinal Statement which the Lutheran Churches of India have drawn up as a foundation for their discussions with the Church of South India. This is a statement of churchmen who originally thought it would be enough to say, “Our fathers in the sixteenth century have said such and such,” but who discovered at the very outset that this

would not do but that they would have to phrase their own faith in words which are intelligible and which will meet a situation in India today completely different from that existing in the sixteenth century in Germany. The Batak Church did the same thing. That church drew up a confession of faith and, although it wanted to be within the Lutheran tradition, did not even mention that it is and considers itself a Lutheran Church. But it drew up its statement of faith in words that were relevant to the particular day and time when this document was written and to the particular environment in which it was written. Then it presented this statement to the Lutheran World Federation and said, “We believe this to be Lutheran teaching, Lutheran faith; we would like to be admitted as a member church of the Lutheran World Federation.” And that Federation accepted this church without asking that Luther’s Catechisms or the Augsburg Confession be mentioned in their doctrinal document. There you have the confession church avoiding the danger of confessionalism which simply repeats statements drawn up three or four centuries ago. And that is something I would like to call—taking up a missionary phrase coined a century ago—the real and necessary euthanasia of a confessional consciousness. I want to go a step further and say that this euthanasia of a confessional consciousness is needed not only in mission fields but in the churches in the west.

III

This brings me to a point where normally a very strong objection is made. If you have listened attentively to the Orthodox statement then you may have been struck by one word which occurred there in the very last phrase that I read, the word “identity.” That is a word that normally occurs at this stage in ecumenical discussions and thinking. People are afraid of losing their identity. But we have to ask, what is your identity? If you have an identity outside of Christ you are most certainly a sectarian because the New Testament teaches that we do *not* have an identity for ourselves. To be a living stone in the spiritual

house certainly does not mean that you have an identity for yourself. We are always taught that we are members of the body, that we are living in Christ and that Christ is living in us. Therefore, to talk about a church's identity at this particular point reveals sectarian tendencies. Let us not be misled about this very appealing idea of an identity of our churches. There is no identity unless it is Christ's identity. There is, of course, something else to be added. This rejection of the idea that we have an identity of ourselves does not mean that we would not be able to think of diversities within the Church. Ecumenical struggle for the manifestation of the one Church is not a struggle for uniformity. Read I Corinthians 12:12ff. There everything needing to be said in this particular connection is said about the one body, the many members, diverse organs. Recall especially verse 27—"you are the body of Christ and individually members of it." There is really no need to fear that the one Church of Christ would have no room for certain diversities. This one Church of Christ certainly does not mean that we all have to be framed or molded according to one definite pattern. God is far too rich to do that and he will certainly use all the gifts he has given to us as our Creator. He will use all our gifts to bring out the fullness of the gospel and to point out that the gospel is relevant to every man, to every time, to every people and nation, to every language. Therefore, do not fear that some day we shall be confined within one uniform, not even a very clerical and episcopal uniform.

We have said: no relativism, no confessionalism, in the form I have tried to describe, but there is a third way, which the younger churches have taken and many in the older churches as well, and that is the way of going back to the Scriptures as the Word of God which the Holy Spirit brings to life again day after day. Wherever people have actually gone back to the Scriptures they have discovered God leading them into the Scriptures, uniting them under the judgment of the Scriptures. This development includes even the Roman Catholic Church. I want to stress that fact

very strongly because people in this country do not have many opportunities to see that. There are, within the Roman Church, many Roman Catholic theologians and Biblical scholars who would testify gladly to the fact that their church has been renewed, to a certain extent, by the Biblical movement which originally came from the Protestant churches. Let us realize the great volume of agreement there is among our churches by going back to the Bible, by subjecting ourselves to its teaching. Of course, there are points where we still have our confessional glasses before our eyes and read something into the Bible or out of the Bible as we understand it that others would not see. We still have a long way to go, but here is a way.

The ecumenical movement ever since it started has been a movement of repentance, a movement for the renewal of the church. That is why I said in the beginning it is a dangerous theme. If we are not willing to be renewed ourselves then we should confess that we are not willing to manifest the unity of the Church. What then should we say to ourselves? Should we say, "dear Presbyterians, become less Presbyterian"; or "dear Lutherans, become less Lutheran"; or "dear Anglicans, become less Anglican"; "dear Roman Catholics, become less Roman Catholic?" I would say not. I would say just the contrary, I would say, "dear Presbyterians, become better Presbyterians, Lutherans, better Lutherans, Catholics, better Catholics." Why? Because at the center of all our churches there is Christ, there is His Word and the sacraments, and the closer we come to Him the better Christians we are, willing to sacrifice, to lose our lives in this euthanasia that I indicated. Thus, we shall gain life. All of you have probably heard of the following illustration. Imagine a circle with Christ at the center and all the churches on the periphery looking at Christ. As all these churches start to move toward Christ the distances between them become shorter and they realize that by moving toward Christ they come more closely together. Again, I say this will require renewal, will require a willingness on our part to be changed, to sacrifice, to die.

Change is needed and required for all of us, not only of others. What this change will be and what it will lead to we do not know until we get there. Sometimes, of course, we are curious people and would like to know what we shall be and what we shall have to give up. In the process of growing, in the process of being changed we realize these changes, and only after we get to the point where we ought to be we shall see what these changes have included. I have now just paraphrased the contents of the last paragraph of the Evanston Report Section I, and should like to read the final sentences: "We cannot discern all that will be disclosed to us when we look to Him who is the head of the Body and affirm our oneness in Him. We know that we shall

be changed but wherein we shall be changed we cannot know until in the act of faith and self-denial we are given to discern through crucifixion and resurrection, the lineaments of the one true Body of Christ which our sinful dividedness obscures from ourselves and from the world. Rejoicing in the grace which has been bestowed upon us in His various gifts even in our sin and separateness we here set our hope on our one Lord Jesus Christ, who comes to take control over our divided and broken estate and to heal it by His grace and power." This is the only way we can be obedient, manifesting the unity of the church which we already have as a gift from Christ himself, the Head of the Body.

THE GOAL OF THE CHRISTIAN MINISTER

By CHARLES GORDON CUMMING

(Charles Gordon Cumming was asked by the Class of 1958 to give the Baccalaureate on the occasion of the Graduation exercises. He delivered this sermon. Dr. Cumming now retires from lecturing in the History of Religions, but the impress of his great Christian spirit will abide with us.)

SOME weeks ago a bishop of the Roman Catholic Church forbade members to participate in Baccalaureate services, and a few days later a group of Protestant ministers in this state decided it would be wiser not to hold the customary high school Baccalaureate. This raises the question of the real meaning of the Baccalaureate service. Religion always and everywhere has had its special concern for the important events in human life, whether they occur in the life of the nation, an institution or an individual. Now the most important annual event in the life of an educational institution is the graduation of its senior class. For a religious community it is right, therefore, that faculty and students, and friends of the graduating class should, before the actual graduation exercises, assemble in a sacred place and contemplate the meaning of that event, giving thanks to God that the class has completed a

course of study, acquired valuable knowledge, and developed maturity and strength of character. Furthermore, since the graduates are going forth from the shelter of the institution to face a future uncertain and unknown, God should be supplicated to grant them his presence, guidance, strength and victory on their journey of life.

A Baccalaureate service is particularly appropriate and meaningful in this Theological Seminary for two reasons. First, most of our students have come here on a great adventure of faith, leaving behind economic security, and an established place in society, and frequently uncertain as to whether they are intellectually capable of meeting the requirements of a theological education. But second, our students go forth as graduates on an even greater adventure of faith, not knowing with any degree of certainty where their lives are to be spent, nor what form their service for Christ

and the Church is to take, but asking only: "Where am I most needed; where can I render the largest service; what does God wish me to do?"

Concerning one phase of a minister's life the members of our graduating class have no illusions. They have learned from their experiences in student parishes that a faithful minister's life is inevitably a strenuous one. How often I have heard some of our students say jauntily in the first semester: "I have never worked so hard in my life, and I have never been so happy." But I have seen those same students in the second semester, utterly weary in body and mind, confronted with book reviews, term papers, tests and final examinations, desperately determined to hold out until the summer vacation would give some respite, renewed strength and enthusiasm.

Now in our seminary community the current explanation for the strenuousness of the student's life is, that he is undertaking two full-time jobs. He is attempting to meet the rigorous requirements of a theological course, and at the same time, is ministering to a student parish. It is recognized, I think, that this procedure ought to represent an almost ideal combination of the theoretical and the practical, and that the student parish constitutes a laboratory in which truths and techniques are put to the test, and both, therefore, the more thoroughly mastered. What, however, is not as yet so commonly recognized is that the modern full-time parish is putting an almost identical, perhaps even heavier strain upon a faithful minister's time and strength. A comparatively recent article in *Life* by a theological professor of a sister institution called attention to the alarmingly large number of Protestant ministers suffering nervous breakdowns under the rigorous demands of their profession.

Seminary students do undoubtedly take some comfort in the thought that graduation will free them from the rigorous routine imposed upon them by their professors; they may even hope that in a full-time parish they may be more fully masters of their time. Yet they know that their seminary education is but an intro-

duction to the various theological disciplines and ministerial techniques which they must study throughout their ministry.

I

Our seminary graduate knows, as one who has already served a student parish, that the demands of a full-time pastorate will be formidable, and beyond all human resources. First of all, he must be a priest, the guardian of the sanctuary, and of the sanctities of life. It will be his high and holy office to lead his people, old and young, in public worship, bringing God to his people and his people to God. It will be his lofty aspiration to have his congregation worship in the holiness of beauty and the beauty of holiness. But the fine art of leading a congregation in such worship is not acquired in a day or a year. It demands of the minister much study, prayer, prolonged effort, self-discipline, time and strength.

Then the minister must needs be a preacher. He is expected to draw the indifferent to his church by his preaching, by the beauty of his language, the intelligibility of his message, by the power of his personality. But here again to become an effective preacher requires much study, prayer, prolonged effort and the expenditure of much time and strength.

Moreover, if a minister is ever to succeed in building a strong Christian congregation, he must assume responsibility for the Christian education of children, young people and adults. We are well aware that Christianity is an historical religion with its origins going back twelve hundred years before Christ, and that knowledge of our faith necessitates historical study. The humiliating and tragic fact is that, although there are outstanding exceptions, our church people generally do not know in any comprehensive way the sacred Scriptures, the history of the church, the deeper meanings of the doctrines of our faith or their responsibilities as citizens of the kingdom of God. Take as an example the attitude of devout Christians in South Africa, or in our own South to the race question. For the average minister to make of himself an educator capable of

mobilizing the intelligence of his church through an efficient program of Christian education would certainly demand much study, time, strength, prayer and effort.

But the minister must also be a pastor, zealous to know his flock by name, competent to lead them by safe paths, and to bring them in good courage through gloomy ravines to living waters and green pastures. Moreover, in this hectic troubled age, the pastor is called upon to become in a more efficient way, a physician of souls. He must try with or without the help of the psychiatrist to give hope to the despairing, guidance to the perplexed, strength to the weak, vision and courage to the aspiring, that by the grace of Christ, they may live victoriously. But here again to acquire the wisdom and sympathetic insight, and the techniques of an efficient counsellor means much study, prayer, time, effort and strength.

Moreover, the modern church demands a minister who can be an able administrator and organizer of its economic and spiritual resources. Millions of dollars are being spent yearly to make our churches more adequate in a material way to build the city, the town, the village let down from God out of heaven. The service of the church to the Kingdom of God on earth, can in no wise be rendered by the minister alone, but must be the goal of the organized membership. Here again in most instances the key man in the organizing process and behind it is the minister of the church. This demands of the minister study, prayer, time and strength,—and who is adequate to this task?

Finally, young ministers graduating from schools of the prophets today must aspire to discharge the prophetic office for this present age. Unhappily, every day we hear over the air raucous voices informing us that we are the greatest and noblest nation on earth, inflaming our national pride and pandering to our national selfishness, and commending to us moral standards lower than those of pre-Christian paganism. What faithful followers such so-called news commentators would have been of Mussolini, Hitler and Stalin! Do such

men not know that national pride and national selfishness have been the motivating forces behind past wars, and that they now present the greatest threat to the present uneasy peace? Assuredly we ought to be profoundly grateful for our spiritual and moral heritage in this land of freedom and abundance. But certainly God would have us be aware of the areas of squalid poverty in this nation; of our alarmingly high divorce rate with its tragic consequences of broken families and orphaned children; of our mental hospitals crowded with mentally sick patients. Assuredly God would have us confront and deal with juvenile delinquency and gangsterism, with intellectual dishonesty and moral corruption in our economic and political life. How desperately we need sons of the prophets, who, under God and in his sight, can test the life of America,—its educational, recreational, industrial, commercial and political life,—and who can say: "Thus saith the Lord." In this fateful period of world history how desperately are needed prophets who can speak to the heart of America, and bring her in humility, penitence and consecration to that Sovereign God of the nations, whose eternal appeal to our humanity is "Look unto me, and be ye saved all the ends of the earth." But to really know the heart of America, and to know God, and his holy will, what thoughtfulness, prayerfulness, time, strength are required of a man? And who is adequate for such a task as this?

Now these are the several goals, which men planning to enter the Christian ministry set for themselves. They are legitimate and indispensable goals, if the mission of the Christian church is to be fulfilled. Their fulfillment would require specialization in the ministry, a problem with which the larger and wealthier theological seminaries have been grappling. Moreover, the larger churches have been able to command the services of such specialists with one minister as preacher and prophet (although the prophet is likely to be cast out!), another as Director of Christian Education, yet another as pastor and counsellor, perhaps another as administrator and organizer of the church's activities, one as minister of

music, and another as responsible for the service of worship. But most of our churches, because of limited resources can have only one minister. If he feels himself obligated to reach all these goals, he soon finds this impossible.

But the minister's activities are no means confined to the limits of his church and congregation. He is a prominent citizen of the village, town or city in which he resides, and, therefore, he is expected to accept invitations to speak before societies and clubs, to support manifold good civic causes, and to respond with sympathy and help to numerous individuals who are in various forms of trouble.

Furthermore, the Protestant minister, God be praised, may be a married man and the father of a family, and a much better minister because of it. But family life also has its sacred responsibilities, as the minister is apt to remind his parishioners, and he has solemnly vowed before God to love, honor and cherish his wife, and to bring up his children in the nurture and admonition of the Lord. Yet faithful ministers not infrequently hard-pressed by the demands of church and parish neglect their own families. That may account for the traditional aspersions cast upon ministers' sons and deacons' daughters; but I wish to say very seriously to the married ministers in this seminary and to their wives that there is a subtle and insidious temptation for them to regard obligations to the church service and the congregation as taking precedence over obligations to the family. To be sure our supreme obligation is to Christ, but in fulfilling that our duty to the family must rank as high as our duties to the church and congregation.

II

Now in speaking of the various goals for achievement our young ministers have set before them, I have mentioned the expenditure of time and strength they demand, but I have left out of consideration the obligation to serve the present age, and to lay foundations for a nobler age to come. Man may, indeed, be much the same in successive generations, but the language he speaks and writes changes, his manner of life changes, has drastically changed in the last fifty

years and is changing all over the earth. To speak effectively to this present age we must strive to understand, not simply the science of today, but the art and the philosophies and the ways of life of today; and that effort, it needs scarcely to be said, may well demand an expenditure of time and strength beyond our capacity to give.

Well, if it is so difficult for a minister to preserve his health and sanity and the unity and consistency of his life in following so many goals for achievement, Paul, the apostle to the nations, has the essential word of counsel for us. Remember the task to which he was called, to carry the gospel to the nations. Remember the many weary miles he trod and the tempestuous seas he crossed to carry the gospel to the cities of the Roman empire. Remember the angry mobs he faced and imprisonments and scourgings he endured, but remember also the churches he founded, and the letters he wrote to them, and the burden he bore in his heart for them because of their doctrinal differences and moral lapses. Did ever man attempt more or achieve more than he? Yet he did not have many goals but one supreme goal, which gave unity and consistency to his Christian life and saved him from distraction and defeat. He describes the goal in Philippians 3, and I call your attention particularly to one verse: "But one thing; forgetting the things that are behind, and stretching forward unto the things that are before, I press on unto the goal, unto the prize of the upward call of God in Christ Jesus."

First: "Forgetting the things that are behind"; I wish to linger a moment on that introductory phrase. It is one of the many statements in the Bible that cannot be taken literally, for one of the greatest obligations of religion is to remember past things. Think of the titanic Moses, as he is represented in Deuteronomy, delivering his magnificent farewell address to Israel from the East Jordan land. He had led the Israelites out of Egypt, had brought them through the great and terrible desert, had mediated to them at Sinai the divine laws, statutes and judgments and had led them in the conquest of the East Jor-

dan land. But he is denied entrance into the land of promise beyond Jordan. What did he say in those farewell orations in great sentences, rolling onward, one after the other like waves of the ocean? He said just this: "Beware lest you forget the Lord your God, who brought you out of the land of Egypt, out of the house of bondage, who led you through the great and terrible wilderness, who gave to you his laws, and statutes and judgments, and who will bring you into complete possession of the land of promise. Beware lest you forget, for if you do, you will assuredly perish from the face of the earth."

I was returning from a trip with my daughter's family to Nova Scotia, when we drove one Monday morning into the town in which I had been born, and which was my home town up to the twentieth year of my life. I could have followed the road into that town blindfolded so clearly was it stamped on my memory. But it was so completely changed as to be almost unrecognizable. I looked for familiar landmarks. I recognized the railway station and the long platform, then the brick post office, and a large church on my right. The location was familiar, but the old church edifice was gone and a new church stood there. A little further on my left I saw again the shabby old court house, and looked ahead some yards expecting to see the church of which I had been a member. It was unrecognizable because it had been altered. Baffled by the changed appearance of the locality I had even passed the home of my childhood without recognizing it. Then I sought for the friends of former days. First I went to the home of one of my earliest boyhood friends. The door was locked. The shopkeeper near at hand told me my friend had died a month previously. I looked in a telephone directory for the numbers of three cousins, but intuition prompted me to inquire about them before dialing. They had all passed away the previous winter. I found my way to the home of a second cousin. I remembered her as a girl in her teens with a beautiful contralto voice who sang in the church choir. What I found was a feeble old lady, and her husband, whom I remembered

as a virile young man, lay on his death bed. We returned to Maine and Cranberry, and my family left almost immediately for Syracuse, and I experienced such desolating loneliness as I had known only once before. "O death in life, the things that are no more." Why had I left behind the friends of my childhood, those of my college days, of my five years in Trinidad, of my two years in Germany, of the student parishes I had served? My life might so easily have been much deeper, broader, higher, richer and more fruitful. So I am saying to you, young men; remember the precious experiences of your life, the friendships of your youth, and of this Bangor Seminary community and of your student parishes. Above all, keep vividly in memory how God claimed you for his own, how he called you to his holy ministry and how he has helped you along the way.

Yet there is imperative necessity for Paul's exhortation to forget the things that are behind for there is grave danger of our living our lives in bondage to the past. The failure of ancient Egypt to attain to a true monotheism and a religion of moral power was largely due to the inability of Egyptians to forget the superstitions and futile practices of their fathers. The failure of China to become a great united nation, lifting the masses of its people out of illiteracy and poverty is in considerable measure due to Confucian bondage to a falsely idealized past. But the God of our salvation is not only the God of the past, but also the God of the glorious future, and the fulfillment of his redemptive purpose in us and in our churches demands the abandonment of all that is evil in our past, and the pressing forward to the goal of the upward call of God in Christ Jesus.

III

But what is the One Goal of the upward call of God? Paul describes it in various terms in Philippians 3. It is the attainment of the supreme, supra-mundane excellence of the knowledge of Christ Jesus his Lord. This was an intellectual knowledge, yes, and an emotional knowledge, filling his heart to overflowing with love and gratitude. But it was also

the actual knowledge and experience of Christ in his daily life and work. Let us not fail to notice the use of the personal pronoun, the superlative divine excellence of the knowledge of Christ Jesus his Lord.

Again Paul describes the one thing, the one goal just a little differently. Listen: "that I may gain Christ, and be found in Him, not having my own righteousness according to the law, but the righteousness of God,"—not the goodness of everyday standards and practices; not that, but the righteousness, the goodness of God through faith in Christ Jesus. But what is this? Paul goes on to say: "It is to know Christ, and the Power of His Resurrection; and the fellowship of His suffering, being made conformable to His death; to know the power of his Resurrection, the power of victory over sin and over death, and then, and *only* then, to know fellowship with Christ's suffering, to feel as Christ felt, compassion for the woes and sufferings of frail, sinful, baffled humanity. So, we must take their woes and sufferings upon our own minds and hearts, and then as fully as we can, bring human help and God's salvation to them. Being made conformable to his death, not conforming to his death,—that is utterly beyond our power,—but being made conformable by God's power, we, dying to our own selfish ambitions, give ourselves, all that we are and have, to the fulfillment of God's redemptive purpose for man and for humanity.

There is another description of his one goal that is suggestive and challenging: "I press on, that I may grasp that for which I was grasped by Christ Jesus"; and then his final word: "Brethren, I count not myself to have apprehended, but this one thing, forgetting the things that are behind, and pressing forward to that which is before, I press toward the goal to the prize of the upward call of God in Christ Jesus."

Now I have had sufficient acquaintance with critical student audiences to know that some among you may have misgivings with Paul's exhortation at two points. Is not Paul's supreme goal, that of the attainment of a personal religious experience and personal moral

victory, selfish? We are well aware that to follow the counsels that sometimes come to us in advertisements for the attainment of a pleasing or powerful personality, would probably result in making us over into artificial, self-conscious, complacent and obnoxious human beings. But Paul's one goal is not to do something for himself, but to let God do something through him, that Paul might live, and if need be, die for the glory of God and the eternal salvation of men.

The second misgiving is with reference to the illustration Paul gives of the ideal Christian life, as of a racer straining forward and pressing toward the finish line. Does that not suggest extreme exertion, high tension and the possibility of nervous breakdown? Does not this ideal conflict with the oriental ideal of the serene, poised, contemplative life, mediating peace and quiet and happiness in a distracted, troubled world? Now there is surely a need in life to be still and know the reality of God. There is a place for mountain top, or secluded valley, experiences aloof from the world, but we are not meant to dream away our lives in such places. It is written that God worketh hitherto and doth still work. The peace of God is to be found in activity, the joy of life is to be experienced in sacrificial service.

Are we dismayed and fearful before the high ideal that Paul presents of the Christian life? Let us take comfort and courage from the closing words of his exhortation:

"Brethren, I count not myself to have attained, but one thing, forgetting the things that are behind, and stretching forward to the things that are before, I press forward to the goal, to the prize of the upward call of God in Christ Jesus."

'Tis God's all animating voice,

That calls us from on high,

'Tis his own hand presents the prize

To our aspiring eyes.

For Paul to live was Christ, to die was gain. We know not yet, what we shall be, but we know, we shall be like him when we shall see him as he is.

"Changed from glory into glory,

Till in Heaven we take our place,

Till we cast our crowns before him,

Lost in wonder, love and praise."

SEMINARY NEWS

THE 139th ANNIVERSARY WEEK BACCALAUREATE SERVICE

The 139th Anniversary Week exercises opened with the Baccalaureate Service in the chapel at 7:30 P. M. on Sunday, June 1, 1958. The order of worship follows: Invocation, the Reverend David W. Jewell, Ed.D.; Scripture Reading, the Reverend Stephen Szikszai, Th.D.; Prayer, the Reverend Andrew Banning, Th.D.; Sermon, the Reverend Charles Gordon Cumming, Ph.D.; Prayer and Benediction, President Frederick W. Whittaker, Ph.D. The Baccalaureate Sermon given by Dr. Cumming is published in this issue of the *Bulletin*.

CHRISTIAN ASSOCIATION BANQUET

The Christian Association banquet honoring the Senior Class was held Monday evening, June 2, 1958, at the Oronoka in Veazie, Maine. The invocation was given by the Reverend Walter L. Cook and Benjamin T. Hammond, president of the Christian Association, was Master of Ceremonies. Musical selections by Harold W. Alenius, violin; Alan M. Carpenter, pianist; and Ernest H. Huntzinger, Jr., vocalist, were enjoyed by the group. Appropriate remarks were made by President Whittaker; the Reverend Clarence W. Fuller of Melrose, Mass., chairman of the Board of Trustees; and the Reverend Mervin M. Deems, Dean of the Seminary. Mrs. Whittaker presented the wives of the seniors with P.H.T. (Putting Hubby Through) diplomas as tokens of the part these girls have played in assisting their husbands through their seminary training. William S. Choate presented Dr. Andrew Banning a gift from the outgoing class in appreciation for his fine work as their class advisor. Gifts were given by Dr. Deems in behalf of the group to Dr. Charles Gordon Cumming, who is leaving

the faculty this year, and Robert E. Simon, a member of the senior class who is entering the mission field. Robert F. Simpson, president of the Senior Class, presented to Dr. Whittaker as President of the Seminary a check to be used for the purchase of new hymnals for the chapel as a gift from the Senior Class. A dance followed the formal program. Arrangements for the evening were in charge of David W. Smith.

ALUMNI ASSOCIATION MEETING

The Alumni Association held its semi-annual meeting in the chapel building Tuesday morning, June 3, 1958, with President J. William L. Graham, presiding. Dr. Charles Gordon Cumming addressed the joint meeting of the Alumni Association and the Bangor-Brewer Ministers' Association on the topic of "The Theological Seminary and the Churches." This meeting was followed by the traditional Alumni Luncheon in the Commons where members of the alumni representing various classes brought greetings.

DEAN'S OPEN HOUSE

On Tuesday afternoon of Commencement Week Dean and Mrs. Mervin M. Deems held open house at their Cedar Street home. President and Mrs. Frederick W. Whittaker, Dr. Charles Gordon Cumming and President Emeritus Harry Trust assisted Dean and Mrs. Deems in receiving guests. Hostesses for the occasion were Mrs. Burton H. Throckmorton, Mrs. Stephen Szikszai, Mrs. Walter L. Cook, Mrs. David W. Jewell, Mrs. Alfred Morris Perry and Mrs. Donald S. McCobb. Assisting in serving were Mrs. Ellison F. Beckwith of Lexington, Mass., and Mrs. Clarence W. Fuller of Melrose, Mass., wives of trustees.

ANNIVERSARY EXERCISES

The Anniversary exercises were held in Hammond Street Congregational Church at 8:00 o'clock, Tuesday evening, June 3, 1958, with Dr. Roy M. Pearson, Dean of Andover Newton Theological School, giving the address. This address is published in this issue of the *Bulletin*. The program follows: Invocation, the Reverend Clarence W. Fuller, '37, A.B., B.D.; Anthem, "Praise to Our God," the Seminary Choir, Mr. William R. Mague, Mus.B., Director; Mrs. Priscilla Hall Mague, Mus.B., A.A.G.O., organist; Commencement Address, "The Marks of a Great Church," Dean Roy M. Pearson, D.D.; Anthem, "Let Hearts Awaken," the Seminary Choir; Conferring of Degrees and Presentation of Diplomas, President Frederick W. Whittaker, '43, Ph.D., and Dean Mervin M. Deems, Ph.D.; Awarding of Prizes, the President; Prayer, President Emeritus Harry Trust, '13, D.D.; Anniversary Hymn, "Lead On, O King Eternal"; Benediction, the Reverend Clarence W. Fuller, '37, A.B., B.D.

THE CLASS OF 1958

Bachelor of Divinity

Marvin Ronald Beinema, '54, Auburn, Maine
Leonard Wright Bucklin, '58, Corinna, Maine
John Robert Elmore, '58, Hartford, Connecticut

Robert David Fiske, '55, Durham, Connecticut
John Robert Johnston, '58, West Medway, Massachusetts

Scott Davis Kittredge, '58, Monson, Massachusetts

Donald Ray Klein, '58, Yankton, South Dakota
John Montgomery MacNab, '46, Haverhill, Massachusetts (*In absentia*)

John Edward Newton, '98, New Haven, Connecticut (*In absentia*)

John Dunton Pierce, '58, East Barrington, New Hampshire

Kenneth Porter Ruehl, '58, Darien, Connecticut

Harold LeRoy Shepard, '56, Madison, Maine

Robert Evans Simon, '58, West Chester, Pennsylvania

Diploma Course

Chester John Axline, East Lansing, Michigan

Robert Otis Blake, Falmouth, Maine

William Sawtelle Choate, Searsport, Maine

William Erwin Feldt, Shaker Heights, Ohio

Donald Watson Goodwin, Alfred, Maine

Ernest Harold Huntzinger, Jr., Ashland, Pennsylvania

Norman Alton Levinson, Hyannis, Massachusetts

Robert Francis Simpson, South Hadley, Massachusetts

Raymond Earl Stineford, Oakland, Maine

Ralph Sylvester Waterhouse, Cleveland, Ohio

Paul Kenneth Whiting, Lowell, Massachusetts

MISS ELSIE M. OLMSTEAD

The services of Miss Elsie M. Olmstead as secretary to the President of the Seminary were terminated on May 31, 1958 after a three-months' leave of absence. In expressing written appreciation on behalf of the Seminary, President Frederick W. Whittaker assured Miss Olmstead that she will be gratefully remembered for the many ways in which she served the school well during a period of some twenty-seven years. Since March 1st Mrs. William H. Godsoe, formerly secretary to other Seminary administrative officers, has been employed as secretary to the President and the Dean.

VISITING LECTURER APPOINTED

The Board of Trustees has appointed the Reverend Arnold Withrow Hearn of New York City as Visiting Lecturer in Philosophy of Religion and Christian Ethics for the academic year 1958-1959. Mr. Hearn is an ordained Methodist minister and has served a four-year pastorate in New York City; he is married and has two children.

Mr. Hearn holds the B.A. degree of the University of Missouri and in 1949 he received the B.D. degree of Union Theological Seminary; he is now a candidate for the Ph.D. degree from Columbia University. He served for one year as Instructor in Religion at Princeton University and since 1955 has been an Instructor in Philosophy of Religion and Systematic Theology at Union Theological Seminary.



CORNERSTONE LAYING CEREMONY

The cornerstone of the new \$300,000 Library-Administration building of the Seminary was laid on Monday afternoon, June 2, 1958, during a rainstorm.

Dr. Cornelius E. Clark of Portland, member of the Board of Trustees, was the speaker for the occasion. He spoke of the history of the Seminary and the dreams of building such a library which had been in the hearts of the men of the Seminary for many decades. L. Felix Ranlett, member of the Board of Trustees and chairman of the Building Committee, told of the contents of the copper box which was placed behind the cornerstone, and stated that when the box is opened, either in a few years or perhaps 10,000 years, the contents will give to whomever opens it a chance to know what life is like today. The box contained: *History*

of *Bangor Theological Seminary*, by Dr. Calvin M. Clark; two silver half-dollars minted in 1958; the *Bangor Daily News* of June 2, 1958; the current Seminary catalogue, with signatures; the current issue of *The Alumni Bulletin*; the *Bangor Seminary Herald* (five issues); the Development Program brochure, *Send Us Ministers*; the printed program for Anniversary Week, 1958; the President's Inaugural Address (1953); Yearbook, Congregational-Christian Conference of Maine; Yearbook, Maine Conference, The Methodist Church; *The Students' Guide*, Bangor Seminary; Bachelor of Divinity degree form and diploma form, Bangor Seminary; the *Old Farmer's Almanac*, 1958; and map of the City of Bangor. Prayer was offered by the Reverend Clarence W. Fuller of Melrose, Mass., and President Frederick Whittaker, assisted by President Emeritus Harry Trust, laid the cornerstone. After the singing of the Doxology by those present the benediction was given by Dr. Trust.

PROFESSORSHIP NAMED IN HONOR OF DR. HARRY TRUST

At its annual meeting on June 2nd the Board of Trustees of Bangor Theological Seminary established the Harry Trust Professorship of Preaching and Pastoral Relations. This action was taken in gratitude to the school's beloved President Emeritus for his nineteen years of service as administrative head of the Seminary and as Fogg Professor of Sacred Rhetoric and Oratory.

Dr. Trust was president of the Seminary from 1933 to 1952 and he is currently pastor of the First Parish Church in Lenox, Massachusetts. He graduated from the Seminary in 1913 and holds its B.D. degree; Bowdoin College granted him the B.A. degree in 1916. Dr.

Trust served pastorates in Winthrop and Biddeford, Maine, Springfield and Mansfield, Ohio during the years 1914 to 1933. The University of Maine bestowed upon him the honorary degree of Doctor of Letters and both Bowdoin College and Boston University have awarded him the Doctor of Divinity degree.

On September 16th the Reverend Walter L. Cook will be installed as the first Harry Trust Professor of Preaching and Pastoral Relations. Mr. Cook is now completing his third year on the Seminary faculty as Professor of Preaching and Pastoral Relations and as Director of Student Field Work.

REV. CLARENCE FULLER RE-ELECTED CHAIRMAN OF THE BOARD OF TRUSTEES

The Reverend Clarence W. Fuller, '37, minister of the First Congregational Church, Melrose, Mass., was re-elected chairman at the annual meeting of the Seminary's Board of Trustees on June 2, 1958. Also re-elected to their respective offices were: Charles F. Bragg, 2nd, of Bangor, treasurer; Dr. Cornelius E. Clark of Portland, secretary; and Franklin W. Eaton of Bangor, bursar.

Mr. Ray E. Collett of Brewer, president of the Brewer Manufacturing Company, was

elected to membership on the Board of Trustees. Since 1956 Mr. Collett has been serving as Campaign General Chairman for the Seminary's 150th Anniversary Development Program.

The trustees adopted a budget for the new fiscal year of \$153,578, an increase of approximately \$12,000 over the current year. Tentative plans were made for the dedication of the new library building during the 1959 Convocation Week Program.

ALUMNI MEET AT GENERAL COUNCIL

A special meeting of the General Alumni Association of Bangor Theological Seminary was held, in connection with the meeting of the General Council of Congregational Christian Churches, at the Hotel Lenox, Boston, Mass., on Wednesday, June 25th, with fifty-four present.

Rev. J. William L. Graham, '23, President of the Alumni Association, presided. Speakers included: President Frederick W. Whittaker, '43; Dean Mervin M. Deems, Rev. Clarence W. Fuller, '37, Chairman of the Board of Trustees; and President Emeritus Harry Trust, '13. Reports of progress at the Seminary were given by the speakers. In charge of arrangements for the occasion was Rev. Gordon H. Washburn, '38, Secretary-Treasurer of the Boston-Bangor Alumni Association.

Those present included the following: Hugh MacCallum, '95; George H. Coffin, Jr., '11; Harry Trust, '13; Alfred F. Stone, '14; Joseph W. Beach, '17; Preston W. Pennell, '19; Cornelius E. Clark, '22; J. William L. Graham, '23; Johnson A. Haines, '27; Lloyd E.

Marble, '28; William H. Nicolas, '31; Paul H. W. Olander, '32; John E. Morgan, '35; Samuel Young, '36; Kenneth Brookes, '37; Raymond J. Cosseboom, '37; Clarence W. Fuller, '37; Gordon H. Washburn, '38; Valton V. Morse, '40; Mary Winn, '40; Ralph H. Winn, '40; W. Arthur Rice, '41; William Bassett, '43; Frederick W. Whittaker, '43; Paul E. Syster, '44; John P. Webster, Jr., '44; George M. Hooten, Jr., '45; Thomas C. Rodden, '45; John H. Alexander, '46; Robert S. Balfe, '47; Stanley D. Lundberg, '47; Robert G. Morris, '47; Lawrence F. Small, '47; N. Wesley Haynes, '50; Charles E. Saaron, '50; Robert H. Simonton, '50; Richard K. Bailey, '52; Stanley W. Schmidt, '52; William P. Gray, Jr., '53; Carl M. Kingsbury, '54; James A. Potter, '54; Wilbur B. Sadleir, '55; Robert P. Seater, '55; John R. Johnston, '58; Mrs. Paul E. Syster; Mrs. Robert Simonton; Mrs. John Johnston; Berwyn Daniel; Rodney W. Roundy, Trustee of the Seminary; Mervin M. Deems, Dean of the Seminary. Greetings were sent by the following who were unable to be present: E. Leslie Shaw, '19; Herbert M. Worthley, '27; Joseph W. Merchant, '39; G. Stanley Keast, '40.

ALUMNI NOTES

'14—John Hardwick was recently honored at the 91st annual Convocation of the Presbyterian College, Montreal, with the presentation of the honorary degree of Doctor of Divinity. Mr. Hardwick has been minister at Knox Church, Morrisburg, for seven years. (*Address: Knox Church, Morrisburg, Ontario, Canada.*)

'15—Herbert L. Searles. (*Change of address: 10381 Glenboro Ave., Los Angeles 64, California.*)

'18—H. Lincoln MacKenzie, who has served churches in Maine, Massachusetts and New York State retired from the active ministry on July 1, 1958. (*Address: R. R. No. 1, Cardigan, Prince Edward Island, Canada.*)

'23—J. William L. Graham is minister of the First Congregational Church in Lebanon, Connecticut. He served the Congregational Churches of Bucksport, Sandy Point and Stockton Springs, Maine from 1954-57, and is President of the Alumni Association of the Seminary. (*Address: First Congregational Church, Lebanon, Conn.*)

ex-'25—H. Newton Clay, formerly minister of the First Methodist Church in Westfield, Massachusetts, for almost ten years, has accepted a call to the Crawford Memorial Methodist Church, Winchester, Mass. (*Address: 30 Dix Street, Winchester, Mass.*)

'28—Lloyd E. Marble retired from the active

ministry on May 28, 1958. He has been minister of the Warwick Congregational Church, Warwick, Rhode Island, since 1953. (*Address: 4 Bay View Avenue, Kingston, Mass.*)

'30—William E. Mack, who has been a Chaplain in the Armed Forces since 1943, has recently accepted a call to serve the Federated Church, Raymond, New Hampshire. (*Address: c/o Mrs. Marion Boyce, Hill, N. H.*)

'30—Paul W. Zieke has recently accepted a call to the Memorial Church of St. Louis, Missouri. (*Address: 6234 Victoria Ave., St. Louis 10, Mo.*)

'33—Howard D. Gould is in Madrid as Chaplain with the United States Air Force. He writes that he is "the only Protestant Chaplain on the base at the moment, where there are over 9,000 military personnel and dependents in the area. Adequate housing is of vital concern for all at the present time, but gradually Government housing is coming in and should clear up this situation in the future. A new Chapel is in process of being constructed and should be completed by Sept. 23, 1958." (*Address: 3970th Air Base Group, APO 283 N. Y., N. Y.*)

'34—Lewis E. Distant has resigned his pastorates at Pittsfield and London, New Hampshire. (*Address: First Congregational Church, Pittsfield, N. H.*)

'35—Ned Burr McKenney and family are enjoying a trip to Europe, and on June 8, 1958, Mr. McKenney preached at the American Church in Paris, France. This Church, which has a long history and a beautiful edifice, is the center of the religious life of the American colony in the French capital. (*Address: 1171 Mulvane, Topeka, Kansas.*)

'36—Orville H. White has accepted a call to the First Congregational Church in Milton, Massachusetts. (*Address: First Congregational Church, Milton, Mass.*)

'39—Curtis C. Busby, formerly minister of the Second Congregational Church in Warren, Maine, 1953-58, has accepted a call to the First Congregational Church of Essex, Mass. (*Address: First Congregational Church, Essex, Mass.*)

'39—Donald A. Scanlin has assumed the pastorate of the First Church in Goshen, Indiana. He has been the minister of the Congregational Church in Red Lodge, Montana, 1949-58. (*Address: First Congregational Church, Goshen, Indiana.*)

'40—H. Travers Smith was appointed to the Methodist Church in Auburn, Maine, at the Annual Methodist Conference in May, 1958. He formerly served the Methodist Church in Presque Isle from 1957-58. (*Address: 31 Orchard Street, Auburn, Maine.*)

'41—Ernest A. Gooding, Jr. (*Change of address: Mission House, 1 Dover St., Boston, Mass.*)

'41—Bradley T. Morse and family are in Turkey, where Bradley has been stationed since last August as Chaplain with the United States Air Force. Bradley writes that "they will be on the southern coast of Turkey for another year and a half during which they hope to visit Jerusalem, and to absorb as much of Middle East history as possible." (*Address: Detachment 10, U. S. Logistics Group, U.S.A.F., APO 289, New York, N. Y.*)

'44—Leslie W. Howland, formerly minister of the Methodist Church in Auburn (1946-58) was appointed to the Methodist Church in Waterville, Maine, by Bishop Lord at the Annual Methodist Conference in May, 1958. (*Address: 20 Center St., Waterville, Maine.*)

'45—An interesting letter has been received from Malcolm H. Miner telling of his activities in Anchorage, Alaska. On Feb. 26, 1958 he accompanied Bishop Gordon in his plane on a trip to the Arctic Coast, where he assisted in one confirmation service and two ordination services at remote Eskimo villages. The ordination service was a "first" as the minister was the first Eskimo to be ordained into the Episcopal ministry. He tells of rides by dog-sled, Eskimo feasts and other exciting events. The Bishop participated with Malcolm in the Easter Service at All Saints Episcopal Church, confirming 40 persons. (*Address: All Saints Episcopal Church, Anchorage, Alaska.*)

- ex-'46—The Cutchogue Methodist Church, Cutchogue, New York, of which Walter R. Towle is minister, has recently completed a new church office and pastor's study adjoining the west end of the parsonage. This addition is completely separated from the parsonage by very effective soundproofing for privacy for both the parsonage and the office. (*Address: Cutchogue, Long Island, New York.*)
- '50—Royal G. Davis, formerly minister of the First Church of Houlton, Maine, has moved to California to pursue further study at U.C.L.A. (*Address: 923 Levering Ave., Los Angeles 24, California.*)
- '51—Norman D. Foss. (*Change of address: c/o L. D. Foss, R. F. D., Farmington, Maine.*)
- ex-'52—Robert E. Allten was appointed to the Orono Methodist Church, Orono, Maine, at the Annual Methodist Conference in May, 1958. He formerly served the Methodist Church in Lincoln, Maine, 1956-58. (*Address: 38 Oak Street, Orono, Maine.*)
- '52—Ernest B. Johnson, Jr., has resigned his present pastorate of the Old South Congregational Church in Hallowell and has accepted a call to the Congregational Church in East Braintree, Mass. A testimonial dinner was held for Mr. Johnson on June 25, 1958 by the people of the Old South Church. (*Address: East Braintree, Mass.*)
- '53—Elwood S. Poore, after almost five years in the Center Point and Urbana Methodist Churches in Iowa, has been appointed to Ocheyedan and Excelsior Methodist Churches in Iowa. (*Address: Box #306, Ocheyedan, Iowa.*)
- '53—C. Raymond Probst has recently accepted a call to serve the First Congregational Church, Hudson, Michigan. (*Address: 201 Seward Street, Hudson City, Mich.*)
- ex-'54—Herbert M. Worthley served as chaplain at Bangor Seminary during the week of May 12th. (*Address: 25 Cummins Highway, Roslindale 31, Mass.*)
- '55—Jack E. Perkins, formerly Associate Minister of the Congregational Church, Augusta, Maine, (1955-58), has recently accepted a call to serve as Minister of Education at the First Congregational Church, Winter Park, Florida. He will be vacationing in Eastport, Maine, until the last of August. (*Address: 680 Lakemont Avenue, Winter Park, Florida, effective September 1st.*)
- '55—Stewart K. Rowley has been appointed as Associate Minister of the First Congregational Church in Lake Worth, Florida, and was awarded the A.B. degree in June by the Farmington State Teachers College. (*Address: First Congregational Church, Lake Worth, Florida.*)
- '55—Wilbur E. Sadleir has been called to the pastorate of the Riverside Memorial Church in Haverhill, Massachusetts, effective August 1st. He formerly served the First Congregational Church in Melrose, Mass., as Associate Minister since 1955. (*Address: Riverside Memorial Church, Haverhill, Mass.*)
- ex-'56—David P. Day, formerly a teacher in the Brewer School Department, is serving the Castine Unitarian Church, Castine, Maine. (*Address: Castine Unitarian Church, Castine, Maine.*)
- '56—Kenneth G. LaFleur has recently been called to the First Parish Church (Unitarian) of Northboro, Mass. He was minister of the Castine Unitarian Church, Castine, Maine, 1954-58. (*Address: First Parish Church (Unitarian), Northboro, Mass.*)
- '56—Edward A. Smith will assume the pastorate of the Houlton Federated Church in Houlton, Maine, on August 1, 1958. He was minister of the Ellsworth Unitarian Church, Ellsworth, Maine, 1956-58. (*Address: 61 Court Street, Houlton, Maine.*)
- '57—Raymond H. Bradley, Jr., pastor of the Congregational Church in Phillips, Maine, received his A.B. degree from Farmington State Teachers College in June. He will move to Rangeley this summer, and in addition to serving the Phillips Church will also become the minister of the First Congregational Church in the Rangeley Region. (*Address: Rangeley, Maine.*)

'58—Ernest H. Huntzinger, Jr. has accepted the position of Associate Minister of the Central Congregational Church, Topeka, Kansas, effective August 1, 1958. (*Address: c/o Central Congregational Church, Topeka, Kansas.*)

'58—Scott D. Kittredge, formerly minister of the Methodist Church of Stonington, Maine (1956-58), has accepted a call to the First Universalist Church of Pittsfield, Maine. (*Address: Pittsfield, Maine.*)

'58—Raymond E. Stineford has accepted a call as minister of the Congregational Church, Alfred, Maine. (*Address: Alfred, Maine.*)

ORDINATIONS AND INSTALLATIONS

ex-'32—Harold A. Mercier was installed on March 23, 1958 as minister of the Community Church, Walker, Minnesota. Sermon was by Dr. Thomas A. Goodwin, and other parts were by Rev. William L. Halfaker, Rev. Woodworth L. Hawn, Rev. Conrad G. E. Landelius and Rev. Walter G. Thompson. (*Address: Walker, Minn.*)

ex-'45—Edmund Willis Beal was installed as minister of First Universalist Church of Saco and Biddeford, Biddeford, Maine, on Sunday evening, April 20, 1958. (*Address: Unitarian Parsonage, Saco, Maine.*)

'51—Daniel W. Fenner was installed as minister of Grace Congregational Church, Framingham, Mass., on Sunday evening, May 11, 1958. The order of service follows: Call to Worship, Rev. Robert M. Phillips; Scripture Reading, Rev. Raymond J. Cosseboom, '37; Sermon, President Frederick W. Whittaker, '43; Statement to the Congregation by the Moderator, Rev. C. F. Hall, '34; Prayer of Installation, Rev. Edward W. Hale; Charge to the Minister, Rev. Frank E. Duddy; Charge to the Congregation, Rev. Laurence L. Barber; Benediction, Rev. Daniel W. Fenner. (*Address: 151 Maple Street, Framingham, Mass.*)

'55—Robert D. Fiske was ordained to the Christian ministry in the United Churches, Durham, Conn., on June 8, 1958. The

parts were taken as follows: Call to Worship, Invocation and Lord's Prayer, Rev. James R. Blanning; Scripture Lesson, Rev. Carl A. Fiske; Sermon, Rev. Walter L. Cook; Statement to the Congregation, Mr. Fred Harrison; Prayer of Ordination, Rev. J. Clement Walker; Right Hand of Fellowship, Mr. Harrison; Charge to the Minister and Charge to the Congregation, Dr. James F. English; Prayer and Benediction, Rev. Douglas Harwood. Mr. Fiske formerly served the First Unitarian Church of Pittsfield, Maine (1954-58). (*Address: United Churches, Durham, Conn.*)

'56—Harold L. Shepard was ordained to the Christian ministry in the Madison Congregational Church, Madison, Maine, on June 29, 1958. The parts were taken as follows: Call to Worship, Invocation and Lord's Prayer, Mr. Edwin C. Meineker, Sr., '56; Ordination Sermon, Rev. J. Thurston Powell; Prayer of Ordination and Laying on Hands, Dr. Andrew Banning; Declaration by Moderator of Office Conferred, Rev. Ernest B. Johnson, Jr., '52; Charge to the Candidate, Rev. Edward G. Ernst; Right Hand of Fellowship, Rev. Ernest B. Johnson, Jr.; Charge to the Congregation, Rev. Orville O. Lozier; Benediction, Mr. Shepard. A reception in the dining room followed the service. (*Address: Madison, Maine.*)

'58—Robert E. Simon was ordained to the Christian ministry and also commissioned as missionary of the American Board of Commissioners for Foreign Missions in the Central Congregational Church, Eastport, Maine, on June 4, 1958. The parts were taken as follows: (Ordination Service) Call to Worship and Invocation, Rev. Herbert L. Wass; Scripture Reading, Rev. William R. Riddiough, '26; Ordination Sermon, Dr. Burton H. Throckmorton, Jr.; Vows of Ordination, Dean Mervin M. Deems; Prayer of Ordination, Dr. Andrew Banning; Charge to the Candidate, Dr. Charles G. Cumming; Right Hand of Fellowship, Dr. Mervin M. Deems; (Commissioning Service) Responsive Reading, Dr. Stephen Szikszai; Assurance of Support, Mr. Robert Currie; Presentation of Commission for the American Board of Commissioners for Foreign Missions, Rev. Ernest H. Hayhow; Response, Mr. Simon; Commissioning Prayer, Rev. Ernest H. Hayhow; Benediction, Mr. Simon. A reception in

the vestry followed the service. Bob will sail for the Caroline Islands in August to become a teacher at the Pastors' and Teachers' Training School in Ponape. (*Address: 805 Locust Lane, East, West Chester, Pennsylvania.*)

BIRTHS

Congratulations to:

'46—Margaret and John Alexander on the birth of a daughter, Elizabeth Ann, on April 9, 1958. (*Address: 2425 North 90th St., Wauwatosa 13, Wis.*)

'57—Carolyn and Quentin Peacock on the birth of a daughter, Cynthia Lee, on July 1, 1958. (*Address: 18 Wiley Street, Bangor, Maine.*)

On the evening of June 15, 1958 a dedication was held of the Rensel H. Colby Memorial Room at the Veazie Congregational Church, Veazie, Maine. The Veazie Congregational Church, where Mr. Colby was pastor from 1909-11, has had many student ministers from the Seminary. Among those taking part in the service were: Dr. Wilbur I. Bull; Dr. Cornelius E. Clark, '22; Dean Mervin M. Deems; Rev. Warren Palmer; Mr. William R. Heinrich, Jr. Following the dedication service a reception was held honoring Mrs. Ida (Rensel) Colby.

OBITUARIES

'95—Word has been received of the death of the Reverend Frederick Keith Ellsworth on February 25, 1957, at Three Rivers, Mass. Mr. Ellsworth was born in Windham, Pennsylvania, on December 1, 1868. He graduated from Bangor Theological Seminary in the class of 1895 and from Bowdoin College in 1897. He was ordained to the Christian ministry in Vanceboro, Maine, on June 2, 1898, and served as pastor of the following churches:

Vanceboro, Maine, 1898; Sandwich, Mass., 1898-1902; East Machias, Maine, 1902-09; Wells, Maine, 1909-11; Saugerties, N. Y., 1911-14; Newbury, Vermont, 1914-17; Windsor Locks, Conn., 1917-31; Three Rivers, Mass., 1932-36; Dayville, Conn., 1936-48. He retired from the active ministry in 1948, and is survived by his son, Stanley F., of Brooklyn, N. Y.

'16—The Reverend Frederick R. Dixon died at his home in Henniker, New Hampshire, on April 11, 1958. He was born in Glastonbury, Conn., December 17, 1886. He attended Emerson College of Oratory, graduated from Dartmouth College in 1919 with a B.A. degree and received his B.D. degree from Bangor Seminary in 1920. He was ordained with his brother, Herbert, June 30, 1916, by Hartford East Association of Congregational Churches and Ministers at their home church in Glastonbury, Conn., and served churches in Topsfield and Veazie, Maine, and Bethel, Vermont. He spent a year in the Kennedy School of Missions and in 1920 was appointed to the Rhodesia (Africa) Mission of the American Board of Commissioners for Foreign Missions. He served the churches of Mt. Silinda and Chikore and outstations until 1933. He was pastor of the following churches: Union Evangelical Church, Heath, Mass., and First Church Congregational of West Hawley, Mass., 1934-44; Goodale Memorial United, Bernardston, Mass., 1944-48; Congregational Church, Piermont, New Hampshire, 1948-53. He retired to his home in Henniker in 1953 where he greatly enjoyed the fellowship of church members and neighbors. He is survived by his wife, Madeline (Halford) Dixon; two daughters, Barbara Louise Morton of Concord, N. H., and Madeline Halford Dixon, Henniker, N. H.; a son, David Gilbert Dixon, a student at U.C.L.A.; four grandchildren; a sister, Doris M. Dixon of Acton, Mass.; three brothers, Norman of Los Angeles, Cal., Herbert of Leverett, Mass., and Arthur of Stoughton, Mass.; and several nieces and nephews. A memorial service was held at the Henniker Congregational Church on April 14, with the Reverend Robert H. Lewis officiating. The memorial sermon was preached by the Reverend Frederick W. Alden, classmate of Mr. Dixon's at Dartmouth College and minister of the New Hampshire Congregational Christian Conference.

'26—Mrs. Laura (Green) Scribner died June 6, 1958 at her home on Main Street in Patten, Maine. She was born in Newbury, Mass., on March 30, 1899. Mrs. Scribner graduated from Bryant-Stratton Business College at Boston; graduated from Bangor Seminary with a B.D. degree; and from the University of Maine with an M.A. degree. While attending the Seminary she was private secretary to President Moulton, and while studying at the University of Maine she was an instructor in English. She served the pastorate of West Brooksville Congregational Church for one year and in 1931 she became a member of the faculty at Patten Academy, a position she held until her retirement in March, 1958, because of ill health. She leaves her husband, Caleb W., her mother, Mrs. Emily Green of Bradford, Mass.; two sisters, Grace Green of Bradford, Mass., and Mrs. Marion Sweet of Plaistow, N. H.; four brothers, Herbert and Willard Green of Bradford, Mass.; Frederick Green of Myrtle Beach, S. C.; and Walter Green of Washington, D. C. Funeral services were held on June 9, 1958 at the Stetson Memorial Meth-

odist Church with the Reverend Herman A. Grant officiating.

'31—The Reverend Bessie Anderson Cox died on May 26, 1958. She was born in Amherst, Nova Scotia, on May 1, 1893. She graduated from the University of Maine in 1933 with a B.A. degree and from Bangor Seminary in 1931, receiving the B.D. degree in 1935. She was ordained as a Congregational minister at Brooksville in 1935. She held the following pastorates: Vassalboro, Riverside, Northfield and Wesley, Sherman Station, Stacyville, East Lebanon, and West Brooksville. Mrs. Cox was a prominent Red Cross and social worker in the Machias area for many years, and in 1943 serious illness caused her to retire from the active ministry. Since her retirement she made her home in Northfield. Surviving are her husband; two brothers, George M. and Thomas G. Anderson, both of Worcester, Mass.; and several nieces and nephews. Funeral services were held at the Center Street Congregational Church, Machias, with the Reverend William Riddiough, '26, officiating.

BOOK REVIEWS

MEDITATIONS FOR YOUTH

By Walter L. Cook. Abingdon, 1958. 112 pp. \$1.75.

The increased concern for young people which is apparent in our nation and throughout the world today has found expression not only in the daily press, in conferences and in special studies, but also in a spate of books on all aspects of youth and their problems. Among the materials which have appeared, those of a religious nature have often dealt with youth and worship, the implication usually being that young people do not know how (but need) to enter fully into the religious life by instruction, practice and experience in worship. To provide help at this specific point, books of sermons for youth, books of worship services for youth, and books of meditations and prayers for youth have been made available. Mr. Cook's book comes under this latter classification.

Of the many works which have appeared, some have high merit, while others because of

their sentimentality or artificial "piety" miss the mark. Young people are direct, perceptive, and not often easily taken in by pat phrases, pious pronouncements or the spoken word masking the unfulfilled deed. Consequently, much religious non-fiction aimed at them fails. This fact is understandable since serious writing for young people is among the most difficult of tasks.

Mr. Cook has thus taken upon himself no easy job, for he writes not only in a difficult area but for a difficult audience. He has met the challenge with a high degree of competence, due no doubt to both his own experience with young people and his deep perception of human nature.

Meditations for Youth is composed of thirty-nine brief (none over two small pages in length) meditations based on certain well-known and central Biblical passages. The Ten

Commandments, Psalm 23, the Lord's Prayer, Matthew 25:31-46, and Paul's great chapter on love provide the Biblical framework for the meditations. These are discussed in separate sections entitled respectively: "Obedience," "Trust," "Prayer," "Service," and "Love." Each meditation is given an eye-catching title and is preceded by the particular line or phrase of the Biblical passage under consideration. At the end of each meditation a brief prayer expresses the theme of the meditation.

In one of the meditations, "Building Up Your Eyesight," Mr. Cook tells of a jeweler who, while buying diamonds from a dealer, frequently turned his eyes away from the gems for a moment or two. When asked why, the jeweler replied that his vision was dulled by looking uninterruptedly at the glittering stones and that he turned away to rest his eyes and to bring fresh vision to his re-appraisal. The point is that all of us need to gain fresh vision of the great gems of the faith and of the Bible. In a very real sense, this book of meditations brings fresh vision to bear on some of those Biblical passages which through constant repetition become so familiar that their brightness is radically dimmed. On this basis alone, these meditations merit our serious consideration.

More significant, perhaps, is the underlying concern which informs this work. Were we to use Tillich as a guide we could say that Mr. Cook is "ultimately concerned" with young people. He is not concerned on any superficial level with simple "do-goodness" or artificial piety. He is not concerned first that young people become church members or join youth groups. He is concerned that young people be given a hearing, be provided with direction, so that in the trials of this particular period in their lives they may find the path to the more abundant life.

To one who is anti-moralistic, the frequent employment of the word "must" may smack of the well-worn sermon topic: What ought a Christian to do? But Mr. Cook's use of the term expresses his deeper heartfelt desire that all young people be kept from hell - again, not the "fire and brimstone" hell of the old-time religion, but the hell of confusion, loneliness and despair. This is the hell which one enters often by default and which makes of life, here and now, a very real curse and condemnation. This is a hell many of our young people know and one many of them desperately seek to leave, but from which they see no escape and in which they are often abandoned with only verbal condemnation as response to their confused cries. One of the meditations speaks of

love hoping all things. Mr. Cook obviously hopes all the good things of life for young people.

Many of us hope as he does but are either unrealistic or inactive; we do not acknowledge the depth of the problems facing young persons, or we speak but fail to act. Mr. Cook is not unrealistic. He knows that the solution of the young person's problems is not easy, because there is no mark-down on the price of true Christian maturity. He also is aware of the many kinds of problems which young people face, as evidenced in the breadth and scope of his illustrative material. Mr. Cook is active, for he not only has spent much time with young people across the state of Maine but he has given them this book.

Several of the meditations do not maintain the high level of excellence of the majority. Occasionally there is a tendency to interpret the particular Scriptural passage in the most direct and literal fashion. The command to "feed the hungry," for example, can be understood as a command to feed others in a way transcending a contribution to the missionary offering. There are many kinds of food which the Christian can offer to his fellow man.

This reviewer, after reading through most of the book, began to question the division of the volume. While the five Biblical passages on which the demarcation is based have the usual meaning ascribed to them in the five titles, the meditations themselves do not fall so readily into these neat categories. All of the meditations speak of obedience, trust, prayer, service and love in one way or another. The section on prayer does not in any way emphasize prayer more than any other section. But what becomes increasingly apparent throughout all the meditations is the reiteration of the belief that the young person (and any Christian of any age) needs to see himself in terms of his relation to his Creator. Regarded *in toto* the meditations are variations on the theme of faith in God rather than faith in self and things, and on the direction for life which this faith provides for those who earnestly desire and seek it. Here is a central emphasis of the gospel, and Mr. Cook has proclaimed it with clarity and directness.

Meditations for Youth can be enthusiastically recommended as a contribution toward making "the way of a young Christian a little easier to find." It is also a book adults themselves will benefit from greatly if they will take time to read it before passing it along to their young people.

DAVID W. JEWELL

CHRISTIAN EDUCATION OF ADULTS

By Earl F. Zeigler. Westminster Press, 1958.
142 pp. \$2.75.

DESIGN FOR ADULT EDUCATION IN
THE CHURCH

By Paul Bergevin and John McKinley. Seabury
Press, 1958. 320 pp. \$6.00.

Among the many books appearing recently on Adult Education in the Church, these two have been anticipated with high expectation—Dr. Zeigler's study because of his long experience in this field and the Bergevin and McKinley volume because of rumours of significant findings in the Indiana experiment.

It is with very real regret, therefore, to have to say that the Zeigler book is highly disappointing. Although it contains a few statements which are stimulating and brings together several ideas from various sources there is little else in the book to commend. Even when we remember that the book is prepared for the standard leadership courses, we find it still fails to provide a meaningful discussion of the subject.

Dr. Zeigler defines adulthood by saying that "Entrance into adulthood is determined by the demands of life. Adulthood begins when life compels growing persons to accept adult responsibilities." At several points in the book Dr. Zeigler admonishes us to take account of the findings of all the social sciences. Nevertheless, the definition he offers of adulthood appears to be so limited that one wonders whether the author himself is cognizant of the findings of holistic psychology—to mention only one school of thought—since omitted from the above definition is an awareness of the significance of the individual's response to the demands of his environment. Many persons find jobs out of economic and psychological necessity, but this is not to say they have attained any degree of maturity in terms of their attitude toward their work or the way in which they fulfill its requirements. The widely-advertised appeal for safe driving which features the jingle "Careless driving is kid stuff," also attests to the fact that participation in adult activities is no measure of one's true maturity.

Numerous examples could be cited to further illustrate the simplistic tone of this work, among them the failure to deal in any helpful way with the complex problem of the relation between need and interest. The ideas of "felt need" and "recognition of needs" are by-passed or discussed in a context not directly related to the paragraph or two devoted to the dis-

inction between need and interest. As a young adult himself, this reviewer sensed a certain condescension in Chapter Seven, as if no young adult had any wisdom or sufficient experience to solve crucial problems, but that all middle adults had. Dr. Zeigler acknowledges the theological revival and does obeisance to the need for theological foundations for Adult Education, but his own brief efforts to be theological are both shallow and confused. Only an excellent teacher could utilize this text in a leadership training class, and any pastor will find a great deal more help elsewhere, i.e., in *Design for Adult Education in the Church*.

This latter work more than fulfills the expectations held for it. The Introduction, dealing with "some of the significant factors which, from an educational viewpoint, combine to cause the problem of non-productive learning in adult church programs" is itself worth the price of the book. Part I, concerned with "Principles," affords the reader the most succinct, meaningful and sound presentation of what is known about group life (or "group dynamics") that this reviewer has read—all of this without the usual jargon and "watering down." Furthermore, it is set in the context of a theological position which is the stronger for not being overly explicit. In this sense, there exists here a valid attempt to bring the insights of the social sciences to bear on Christian Education without proof texts or technical discussion.

The clarity of the exposition is enhanced by the lack of theological interpretation. (It is not clear whether this lack is a retreat from the problem or the humility of a wisdom that knows its limitations.) Be that as it may, given the umbrella definition of the goal of adult Christian Education which the authors present, there is little cause for theological quarrel. The authors make their point exceedingly well: certainly one aim of the church's program for adults (not to mention other age groups) is "to help us to know God better so that we may better serve Him."

The second part of the book is given over to a detailed description of how the Indiana Plan operates. This is largely a "how-to" discussion which spells out in orderly and intelligible fashion what is involved throughout. Although the authors continually caution their readers, it remains true that some will be tempted to concentrate their attention on this portion of the book and try to put the plan into effect without careful consideration of the underlying principles. Here is a real danger point, for the primary impact of the report of the Indiana Plan is that the Plan cannot be reproduced on a purely methodological basis. It is not a pro-

gram which can be copied "lock, stock and barrel" after a reading of Part II in the expectation of arriving at the results the authors have achieved in their own experiments. Far more vital to the operation of this plan is a profound understanding of the "point of view" which undergirds the whole program, rather than any ability to apply the selfsame techniques.

It is a safe guess that this plan has been worked out primarily in relation to Episcopal churches since the flavor of the underlying philosophy, as well as the approach to Christian Education, reminds this reviewer of the "Seabury Series." It should also be noted that the Indiana Plan appears to approach in practice a point of view expressed most profoundly in Lewis Sherrill's *The Gift of Power*.

Some ministers may wince, grow red-faced and angry at some of the implied educational weaknesses of the average pastor. Those honest enough to admit their vulnerability at this point will find much that is helpful in this work. Those who can at least understand sympathetically the educational point of view of the Indiana Plan will find here direction and guidance which can enrich if not inspire their own educational work. Here is a book which can be recommended unreservedly; it is the best book on Adult Christian Education to appear in some time. It will be this, however, only to those who believe that Christian Education is concerned with people first and "content" second, with personal growth and change rather than correct verbal formulations of theological doctrines, and with individual exploration of the meaning of faith for their lives rather than acceptance of the minister's "answers."

DAVID W. JEWELL

CRISIS IN COMMUNICATION

By Malcolm Boyd. Doubleday, 1957. 128 pp. \$2.95.

In this rapid-paced, but rather disjointed book, Mr. Boyd analyzes the media of mass communication in contemporary America from a theological perspective. As a participant in the life of mass communications for many years—now an Episcopal clergyman—Mr. Boyd is well-prepared to undertake such an analysis. It is regrettable, however, that this stimulating and provocative book is somewhat loosely strung together, and that major ideas

are at times glossed over lightly while secondary ones are discussed at length.

More regrettable, perhaps, is the fact that for several reasons this book will probably fail to communicate to many persons. In the first place, the crucial definitions presented in the introductory chapter are so vague as to leave one gasping for clarity. Many readers will find themselves completely unsatisfied with the easy equation of "public relations" and "human relations," but without any ado the author makes this equation and thereby fails to do justice to the complexity of the issue. Certainly it is not so simple a matter to conceive of the relations between two persons as being of the same character as those between an institution and one person and/or the public. Confusion is further compounded when the central concept of "communication" is also defined as being equivalent to human relations.

In the second instance, Mr. Boyd's particular theological orientation and his almost glib use of central terms of the more "catholic" tradition will either alienate many readers or leave them uncertain as to the author's meaning. There are many outside the Anglican communion who would not argue with a sacramental view of the universe or with God's ultimate and complete sovereignty. But it is not at all clear that this is what the author intends. In short, in this crucial aspect of his work, Mr. Boyd has said too much in too brief a compass.

We have said that this is a stimulating and provocative book, and it is. It raises many questions which need to be considered carefully by the Christian church as it faces the problem of whether or not to use the mass media for evangelism, and if so, how and to what extent. The solutions offered, however, are few and seldom directly apparent. This reviewer looks for a more careful and thoughtful work on the subject by this man, so well qualified to guide us in a crucial area of our lives.

DAVID W. JEWELL

LOVE AND CONFLICT: NEW PATTERNS IN FAMILY LIFE

By Gibson Winter. Doubleday, 1958. 191 pp. \$3.50.

Increased concern about juvenile delinquency, so-called educational failures and general social malaise has focused the attention of the nation on the family. When parents are

not being blamed for our present social ills, they are being sympathized with for the magnitude of their problems. And in the church and in public education the debate about degrees of responsibility and modes of cooperation between home and institution continues.

It is to this kind of situation that Dr. Winter addresses himself in his recent book. He does not, however, deal with these problems in a superficial manner, but delves beneath all of them to attempt comprehension of the sources of the problem. He argues that it is only when these sources are understood that any viable solution will appear.

The result of his analysis is not particularly unique in its direct statement: "The family has taken a new lease on life since World War II. . . . Feelings of personal isolation pressed men and women into an unrelenting search for intimacy . . . the family . . . became the exclusive sphere of intimacy in modern life." As society has increasingly depersonalized its structures and operations, the individual has found it imperative to locate some center where he could be himself as a person in intimate relationships with other persons.

Re-discovering the family as one such abiding center has been a boon to modern man, although the peculiar problems of family life remain. This discovery has pointed toward an entirely new conception of the family and of family life. Dr. Winter is not naive enough to believe that the necessary intimacy is easily effected; but he is confident that it can be done and that, once accomplished, it will influence the entire social life of America. In this his self-conscious optimism is apparent, but it is an intelligent optimism.

Dr. Winter discusses at length the kinds of problems besetting the contemporary family, such as authority versus freedom, the place of children and youth, care of aged parents, transiency of the physical situation and husband-wife relationships. He lays bare the complexity of each problem and the interaction between them, and concludes that these areas of tension can be controlled only as a profound relationship of intimacy is established through crisis and conflict.

Those who seek a theological understanding of the family will be somewhat disappointed in this book. Although it is written by a clergyman and a professor in a theological seminary, its approach is completely sociological. Dr. Winter frankly states that his own point of view is Biblical, but in the evolving of his thesis his Biblical examples and theological comments appear to be afterthoughts or proof-texts. In spite of this limitation the book

serves as a valuable introduction to a study of the contemporary family, its problems and possibilities. And it should serve as a provocative resource for any effort to develop a contemporary theological understanding of the family in the United States.

DAVID W. JEWELL

IN ONE SPIRIT

By D. Campbell Wyckoff. Friendship Press, 1958. 166 pp. \$2.95.

Dr. Wyckoff has produced a refreshing and stimulating book on one of the most complicated and debatable subjects in Christian Education: how do we deal with missions? While the author never makes as direct an answer as this reviewer would like, his conception of missionary education shines through all he has written. The mission of the church is the church's very life, and there can be no distinction between missionary education and Christian Education. His most explicit statement has meaning for adults as well as for young people. "If young people are not missionary Christians, they are not Christians at all." To be a part of the church of Christ is to be a part of Christian missions; commitment to life in the church is commitment to a missionary life.

Dr. Wyckoff goes beyond this basic thesis, generally acknowledged today, and presents a comprehensive outline of guiding principles for adult workers with youth as well as a wide range of methods. This assistance to pastors and lay leaders is invaluable. At points Dr. Wyckoff assumes too much about the average church's program and organization as well as about the typical lay attitude toward missions. But these too generous assumptions do not invalidate his thesis or the methods he suggests. The recommended resources should prove as helpful as the sample programs. The use of the UCYM commission plan and program is another positive factor as it helps coordinate what often seems a confused mass of varying ideas and programs.

Any church, pastor or teacher who desires direction in missionary education can profit immeasurably from this book. Smaller churches may find some of the suggestions a little impractical, but one suspects more is possible than is generally realized. A careful study of this book over a period of time by the teachers in a church school should strengthen not only

missionary education but each teacher's understanding of Christian life and the entire church school program.

DAVID W. JEWELL

QUESTIONS ON DOCTRINE

Prepared by a representative group of Seventh-day Adventist Leaders, Bible Teachers, and Editors. Review and Herald Publishing Association, 1957. 720 pp.

Presumably this book represents the official position on doctrinal matters of the Seventh-Day Adventist denomination. This is not explicitly stated, however. The title page simply states that the text was "prepared by a Representative Group of Seventh-Day Adventist Leaders, Bible Teachers and Editors." "The first section consists of a statement of 'Fundamental Beliefs of Seventh-Day Adventists', appearing in the Church Manual, and is, therefore, an official statement. Of the remainder of this book it is stated simply that the officers of the General Conference considered it valuable both for members and non-members, and, therefore, requested its publication and wide distribution.

The statement of Fundamental Beliefs at the very beginning sets the stage for this question and answer debate. It indicates that the Seventh-Day Adventists are in agreement with fundamentalist theology on such matters as the literal infallibility of Scriptures, the Trinity and the Atonement. The uniqueness of their position appears in such teachings as the observance of the Sabbath, the millenium, the true sanctuary in heaven of which Christ is the high priest and immortality as following only after the resurrection, with the complete extinction of the unrighteous.

From these beliefs, the questions take their cue, and are formulated in such a way as to bring out the salient features of Adventism. There is some learned discourse on the fulfillment of prophecy, especially from the book of Daniel, resulting in the conclusion that the cleansing of the temple took place in the year 1844. It is also established that the writings of Ellen G. White, American founder of the movement, are not considered as being on an equal plane with the Bible, although it is added that her interpretations of the Scriptures are authentic since she was, in her own words, a "messenger of God."

ANDREW BANNING

THE CHURCH FACES THE ISMS

Edited by Arnold B. Rhodes. Abingdon, 1958. 304 pp. \$4.50.

This book is a joint effort by members of the faculty of Louisville Presbyterian Seminary. It is a good example of a service which the Seminary faculties can render the laity of the churches who desire to be informed on the issues and conflicts which face the church in the modern world.

The first impression is that this book presents an almost overwhelming array of organized groups and movements, ranging all the way from Judaism to the Healing sects, and from Denominationalism to Naturalism and Scientism. But this broad scope is justifiable in so far as it represents the many frontiers on which the contemporary church has to deal with rival forces and tendencies that claim the loyalty of the modern mind. This includes such competing forces as secularism, communism and racism, as well as Roman Catholicism and Ecumenism.

The point of reference, to determine which of the claims or movements are to be considered sects or isms, is the Bible. It is proposed that the Bible be interpreted from the point of view of the historian, the believer and the doer. From this the group of writers have set up the standard of what they believe to be "mainline Protestantism," so that any group or doctrine which falls outside this "mainline" Protestantism is considered a sect or "ism." This, admittedly, has its arbitrary aspect, strikingly illustrated by the classification of Roman Catholicism as a sect. This is justified by pointing out the basic non-biblical teachings of the Roman Catholic church, such as the infallibility of the church, the doctrine of the priesthood of merit and sainthood and the cult of Mary. The writer of this chapter suggests there are areas of possible rapprochement between Catholics and Protestants including perhaps the use of beads by Protestants for prayer.

In general, however, this book is an answer to a real need. It presents to the student and the average reader the total and critical context within which the church must function. It is not intended primarily to be a scholarly work, but is strong on evaluation and interpretation. It provides a critical but fair evaluation of the sects, of secularism and naturalism, of fascism and communism, and is a good book to recommend to intelligent and inquiring church members.

ANDREW BANNING

HOW TO IMPROVE YOUR MIND

By Baruch Spinoza. *Wisdom Library*, 1956. 90 pp. \$.95.

This is one of a series of paper-bound volumes in the *Wisdom Library*. It is based on Spinoza's *De Intellectus Emendatione*, translated by R. H. M. Elwes. The essay, never completed, was written by Spinoza when he was only twenty-six, just two years after his expulsion from the Jewish community of Amsterdam for criticizing some of the Jewish beliefs.

The argument of the essay is occasionally laborious. But its purpose was serious for so youthful a philosopher. He declares that he was in search of that stability and tranquility of mind which would free it from the false pursuits and the attendant disturbances which he had already witnessed in himself and his contemporaries. It is dramatic, and astonishing, to learn that he considered himself to be "in a state of grave peril," like a "sick man struggling with a deadly disease" until he could find a remedy for the uncertainties of the mind. He then proceeds to develop the theme that only by knowing things in their essence, in their relation to nature and to God, can true understanding and freedom of the mind be found. Thus the essay anticipates the main themes of Spinoza's philosophy, which he in fact promises at several points to write, to demonstrate the truth of his arguments.

ANDREW BANNING

LANGUAGE AND RELIGION

By Ben F. Kimpel. *Philosophical Library*, 1957. 153 pp. \$3.75.

According to the sub-title, this book purports to be "a semantic preface to a philosophy of religion." The author sums up his purpose in one place by "urging caution in the use of ambiguous words . . .," and by showing that "the unfortunate consequence of ignoring this condition is that theologies and philosophies about religious faith are deficient in instructive value." As such, this book concerns primarily

the analysis of ambiguous terminology used in theological affirmations.

But this is too modest a statement. The author seems to be aware of the fact that a study in semantics is bound to spill over into a consideration of philosophical and theological presuppositions implicit in any study of language. Hence, he has not hesitated to come to grips with basic issues concerning knowledge and the criteria that knowledge claims. In short, he has accepted the challenge to deal critically with the perennial question: in what respect are theological and religious statements true? It is this dimension of the book which I found more rewarding and provocative than the specific questions of semantics. The study of semantics in a limited sense always leaves me with the disturbing feeling that all words are ambiguous.

There are three particular areas of thought which are critically examined from the point of view of the ambiguity of terminology, namely radical empiricism, logical positivism, and the use of "paradox" as a form of expression in religion. In making his critical evaluation of them, the author posits some sharp distinctions, which appear to me to be essentially sound, although they require a careful statement. With reference to the subjectivism of radical empiricism, he maintains that knowledge is not merely knowledge of perceptions. There must be some "objective" reality, of which our perceptions are "informed." The Kantian conception of "the world of appearance" he considers wholly ambiguous, since on the basis of the Kantian dualism, no "world" can really be affirmed.

In his examination of "paradox," the author attacks the ambiguities of such writers as Kierkegaard, Brunner, and Schniewind. Paradox, he insists, is a form of expression in the use of language to interpret reality as understood. It is, therefore, ambiguous to attribute the paradoxical to the reality thus interpreted. He protests against Kierkegaard's assertion that Christianity is "precisely the paradoxical," and is the "absolute paradox." A similar protest is registered against Brunner's declaration that the Christian faith is based on an "incomprehensible revelation." Such assertions he considers basically ambiguous, and not instructive.

In spite of the fact that the presentation is often too repetitious, the criticism is apposite and convincing, and well illustrated from scientific data. The book deserves a second reading, and a place in any philosophy of religion.

ANDREW BANNING

THE CHRISTIAN AND THE WORLD OF UNBELIEF

By Libuse Lukas Miller. Abingdon, 1957. 240 pp. \$4.75.

One way to describe this book is to suggest that it is an abundant source of quotable statements. For example, in commenting on the contemporary wave of enthusiasm for the pragmatic service of faith to our civilization, the author writes: "Let there be faith" the generals command, the scientists concede, and the educators implore, in their various intonations; and this chorus, swelled on the other side by the loud antiphon of 'I told you so' issuing from the churches, makes up the standard hymn singing of the present religious revival." And again, criticizing the lack of prophetic depth in these pragmatic sanctions of religion, she writes: "They do not seek the kingdom of God, nor his righteousness; they simply would like to have 'all these other things' added on to their own kingdom."

But these samples, selected from the first chapter, do not warrant the opinion that this is a breezy satire on the contemporary religious situation, which makes a virtue of literary pyrotechnics. On the contrary, it is one of the most discerning and thoughtful analyses of the position of the Christian believer in a world of cultural indifference and practical unbelief. Although the writer is not a professional theologian, she brings to her study a breadth of knowledge and understanding which give her unique qualifications. She holds a degree in the field of physics, and from there was led to a study of the philosophy of science, and of religion, spending a year in graduate study at Union Theological Seminary. As a result, she shows exceptional insight into the critical tensions and temptations which exist on the boundaries between Christianity and contemporary civilization. It would be highly desirable for theologians to show as much sensitiveness and discrimination in recognizing the issues and the pitfalls, as well as the basic Christian demands involved.

After the first chapter, written in a somewhat "scherzo" mood on the contemporary situation, the author comes to grips with such major concerns as Faith and Knowledge, Philosophy, Social Science, Ethics, Culture and History. There is no skirting around the difficult questions. The general vantage point, from which these issues are approached, is that the Christian "finding himself by a curious second birth born into this (new) dispensation as into the outpost of another world" must ask himself what is demanded of him "in this refractive atmosphere of double images, where

everything is the same for the two worlds and yet different." The author attempts to delineate what human creatureliness, and the criterion of Christ, mean at the point of "this outpost of another world."

I can think of no better book to recommend to ministers who ought to be versed in, and willing to come to terms with the issues which contemporary culture has made acute. This book is provocative, instructive and exacting.

ANDREW BANNING

TOWARD UNDERSTANDING JESUS

By Elwyn E. Tilden, Jr. Prentice-Hall, Inc., 1957. 289 pp. \$4.95.

The author of this book has been professor of Religion at Lafayette College since 1949. He knows firsthand the undergraduate, lay mind, and has written a book which should be helpful and informative to many young people and adults who are seeking a book on Jesus which is on the one hand informed by the results of scholarly inquiry, and on the other hand is readily understandable.

This book is introductory. It would be a good place to start for one who is interested in beginning to make a study of the historical Jesus. It deals with a number of questions: Jesus' birth, his temptation, the Galilean phase of his life, his last week and crucifixion, and with his teachings on the kingdom of God, sin and repentance, love, family life, man's destiny and so on. But these discussions are all extremely brief—7 pages on sin and repentance, 4½ on man's destiny and so on. Major issues are thus not even mentioned, let alone discussed, and major questions are continuously being raised, implicitly. Furthermore, there are no references anywhere in the text to other works or to any contemporary or near-contemporary authors. This lack of references to other books is, I think, a mistake; for such a brief, cursory treatment should point to other avenues of further research in connection with issues as they are dealt with. One appreciates the fact that the "beginner" does not usually want to be burdened by numerous references and footnotes; but surely some way might have been found to incorporate a few references unobtrusively. The "Suggestions for Reading" at the end of the book do not accomplish this; and nowhere in the book is it suggested that a synopsis or harmony of the gospels might aid in understanding.

But this study will, in the main, be useful.

The apologetic sections at the beginning and end are, however, unfortunate. The author and publisher apparently hope to make converts to Christ by this publication; but the attempts to entice the consideration of non-Christians are not only unconvincing, but are irrelevant to the purpose of the book and only serve to weaken it. The main sections on Jesus, however, should serve as a good starting place for many in the churches who have no historical understanding of the gospels whatever.

BURTON H. THROCKMORTON, JR.

BENEFITS OF HIS PASSION

By C. H. Dodd. Abingdon, 1955. 62 pp. \$1.00.

This little book appears to be a compilation of brief sermons perhaps originally preached over the radio. It includes six meditations on "The Obedience of Christ," "Reconciliation," "Expiation," "Justification," "The Son of God," and "Death and Resurrection." The themes are taken primarily from Paul, but light drawn from the Gospels is cast on them. These little meditations are simple and crystal-clear. They were obviously intended for a wide audience. Lying back of them is a life-time of research and teaching. As always with this great scholar, this book is exemplary.

BURTON H. THROCKMORTON, JR.

THE BIRTH OF THE GOSPEL

By William Benjamin Smith. Philosophical Library, 1957. 232 pp. \$3.50.

This book is out of date, fantastic and a waste of time except for those who enjoy reading fantasy, or "as-if-but-not" stories. Apparently the study of the New Testament was a hobby of William Benjamin Smith. He was born in 1850, and taught geology, zoology and botany after receiving his M.A. degree. After earning a Ph.D. at Goettingen, Germany, he returned to America to teach physics. He subsequently taught mathematics and then philosophy at Tulane University, and retired in 1915. We are told by the editor of this volume that Professor Smith had done most of the work on it by 1927. He died in 1934.

Just why the Philosophical Library undertook to publish this work is not clear. Its

thesis is that the Jesus of Nazareth witnessed to in the gospels and epistles never existed at all. But this thesis is not new. In the middle of the last century Bruno Bauer affirmed that Jesus was purely fictitious, and the radical Dutch school took up the banner. Others also took the same position, and it has been defended from every conceivable angle. But, one thought, it had died in the 1920's; and that is when, we are told, Professor Smith wrote this book. At that time he was unsuccessful at finding a publisher, the editor informs us. There is far less reason for publishing it now.

Smith's thesis, briefly put, is this: Such terms as Son of man, Messiah (the "Anointed" or the "Christ"), Son of God, the Elect One and so on, "long existed in Hebrew literature" as the "Personification of Israel" (p. 123); and in the New Testament they also refer to the ideal Israel, personified. They do not refer to a person, and it was only after the New Testament writings were assembled that these titles were interpreted as referring to an individual. "So understood, the whole New Testament appears intelligible and marvellously suited to its heathen hearers" (p. 147). The book abounds in quotations from the Old Testament, other Jewish writings, and the New Testament which are used to illustrate this thesis. Some of the exegesis is rather startling.

A further contribution of the book is in its contention that the Gnostic literature quoted and described by Hippolytus does not contain quotations from the New Testament, but the verbal similarities to the New Testament point to an anterior Gnostic literature quoted by both New Testament and Gnostic writers. But, you may ask, (if you have been reading Hippolytus lately) What about the references to *Jesus* which Hippolytus records as occurring in some Gnostic writings? Do not such references indicate quotations from Christian sources? No, says Smith; they simply reveal that "the doctrine of the Jesus seems to have been a very old one" (p. 159)—a good deal earlier than the supposed birth of the non-existent Jesus. "Pre-Christian Gnostic schools . . . had an extensive lore about 'the Jesus'" (pp. 213f.). Well, obviously, there is more than one way to read history. Professor Smith is so reluctant to grant that the Gnostic group known as the Naassenes knew the New Testament that he admits only an "apparent" reference to the New Testament in the following quotation: "This gate he says, Paul the Apostle knew, having opened it in a mystery and said he had been rapt by an angel and borne as far as the 2d and 3d heaven into Paradise itself and had beheld what he

beheld and heard words unutterable which it is not allowed for man to speak" (Smith's translation of Hippolytus on the Naassenes, p. 167). The refusal to admit that the reference to "Paul the Apostle" together with the rest of the quotation just cited refers, without a doubt, (and not "apparently") to II Cor. 12:2-4 would seem to point to some kind of perversity. This book serves the purpose of showing what some scholars were thinking in the previous generation; but, other than that, it is not very enlightening.

BURTON H. THROCKMORTON, JR.

BUDDHIST HIMALAYA

By David Snellgrove. Philosophical Library, 1957. 324 pp. \$10.00.

The author is Lecturer in Tibetan in the University of London. Financed by the University School of Oriental and African Studies to do research work in Buddhism, he travelled extensively in Nepal, Tibet and the Himalayan regions in 1953 and 1954. The subtitle of his book: "Travels and Studies in quest of the origins and nature of Tibetan Buddhism" describes adequately its contents. The chapter headings are: "Origins in India; Tantric Buddhism; Buddhism in Nepal; Kings of Tibet; Religious Teachers of Tibet; Tibetan Ceremonies; Reflections." Seventy pictures, taken at the places visited, of sacred sites, temple, monasteries, stupas, Buddhas, Bodhisattvas, monks, various sacred objects and sacred rites give very valuable aid toward the understanding of the origin, history and character of Buddhism.

The distinctive interest of Himalayan Buddhism to the scholar, this book makes abundantly clear, is due to the close and continuous contact of Himalayan Buddhism, both with the Buddhism of India, and with the Buddhism of Central Asia, China, and Japan. The Buddhism of India was already practically extinct by the twelfth century A. D., and only scanty architectural remains and very few of the sacred Buddhist texts have survived. But in portions of Nepal, sheltered and isolated by the Himalayan Mountains, the faithful were erecting in the seventeenth century pagoda-type temples characteristic of India in the seventh century. Thus, Nepal has preserved in architectural and art forms the most precious traces of what Buddhist India once was. Even more important is the service that the Tibetans, as also the Chinese, have rendered in translating and so preserving for posterity Buddhist

sacred texts, the great majority of which would otherwise have been lost. Furthermore, the Tibetans devised: "a more accurate and consistent means of translation than was possible in Chinese," and they translated: "every Buddhist text they met with, texts which had originated at any time from the fifth century B.C. onwards." It is interesting, however, that the author's estimate of the nature of Tibetan Buddhism is: "derived not so much from the careful study of texts, and balanced weighing of evidence, as from direct perception into the personalities of a few Tibetans . . . genuine representatives of the ancient tradition."

Of much greater interest and suggestiveness are certain of his observations regarding the origin, development and nature of Buddhism. Regarding what we might call the doctrine of the Person of the Buddha, he maintains that it is pre-eminently the idea of the supernatural tempt to restore the historic Buddha, to strip the founder of the faith of everything legendary, mythical and supernatural. Actually it is preeminently the idea of the supernatural and the transcendent Buddha, that from its origin has given to Buddhism its power, its continuity, and its universality.

A second observation, though not strictly original with our author, is that Buddhism is not just the word of one master, promulgated and fixed for all time. Rather it was for more than 1500 years a part of India's religious experience, changing, adapting, developing through the centuries, and though: "retaining a certain continuity and independence in its tradition," it inevitably shared its philosophical concepts, its moral and ascetic practises with the rest of the religious life of India. One might add, what the author does not say, that Buddhism disappeared from India, not because of Moslem persecution, but rather through absorption in Hinduism.

Concerning the Buddhism of Ceylon and Southeast Asia, the author makes this observation, that while Buddhism was probably taken to Ceylon as early as the third century B.C. and though its connection with India continued for several centuries, yet "Buddhists there remained largely ignorant of subsequent developments in India, and have remained so to the present day." Consequently, the development of Buddhism in Ceylon, Burma and Indo-China was: "cut short by its separation from the Indian home land"; it represents "an early phase of Buddhism," but it cannot be taken as "the full measure of all that Buddhism stands for."

On the other hand, the Buddhism of Tibet, China, and Japan maintained its connection

with Indian Buddhism as long as it survived. It represents, therefore, the fuller development of Buddhism. Moreover, those scholars are entirely wrong, who would explain away the Mahayana Buddhism of India, Tibet, China, and Japan as a degeneration due to the incorporation of the superstitions of the ignorant converted masses. It is rather the creation of learned and pious monks, and its doctrine and ritual are a logical development and fulfillment of what was already implicit in early Buddhism, and in the life and teaching of the Buddha.

Despite its lucid literary style, this book with its many unfamiliar Buddhist terms is not easy reading; yet, to him who seeks it should give both clearer insight into the nature of Buddhism, and a truer appreciation of the uniqueness of Christianity.

CHARLES GORDON CUMMING

THE CHURCH IN SOVIET RUSSIA

By Matthew Spinka. Oxford University Press, 1956. 179 pp. \$3.25.

Dr. Spinka does not attempt in this book a complete survey of church life in the Soviet Union. He singles out for his analysis one particular, major aspect of the general situation. He is interested mainly in the attitude of Russian ecclesiastical authorities to the new political regime, which was inaugurated by the October Revolution of 1917. He wants to understand that "strange alliance" which has obtained in the Soviet Union since World War II. The situation is indeed highly ambiguous and complex. On the one hand, by law and in principle, there is a sharp and radical "separation" between Church and State, or rather between religion and "social life." As has been recently stated, religion is no longer a factor of "social life" in the Soviet Union. On the other hand, there is an actual policy, or tactics, of closest "cooperation" between the State and the institutional Church. Ecclesiastical authorities insist emphatically on that sympathetic encouragement of their work which was initiated by Stalin himself, in the years of the last war. Now, the question arises, what is the ultimate meaning of this paradoxical "cooperation"? Can a church exist in a Godless state, as a part of a comprehensive totalitarian structure, without surrendering or compromising her spiritual independence? Obviously, the Church should not

engage in any "counter-revolutionary" activities. But she should not reconcile herself to the anti-religious State, either. What then should be her practical attitude, her working program?

Dr. Spinka addresses himself primarily to this problem. He writes as a church historian. He does not discuss the attitude of the Soviet Government. He concentrates on the attitude of ecclesiastical authorities to the present political regime. His conclusion is that in the present "strange alliance" the basic "autonomy" of the Russian Church has been sorely compromised. The factual "cooperation" is no more than subservience to the ultimate *"raison d'état"*. The Church has been, in fact, reintegrated into the structure of Soviet society, in so far as she has been given certain political assignments and, obviously, under the condition that these assignments be actually carried out. It is in the field of "national feeling" that an "alliance" between the Church and the State has been actually established. The Church has been granted "recognition," and eventually even encouragement and support, as a "national institution," in that complicated situation which was created in the time of the war. It is at this very point that the major question, and the major anxiety, inevitably arise. To what extent should a church be committed to "the national cause"? The ambiguity of the situation is increased by the fact that the Soviet State does not, in any sense, resign from its basic "Godless commitment," and in its "support" of the "National Church" does not grant her any true "autonomy," precisely because of her own "national" commitment. Dr. Spinka's narrative is based on the primary sources, and his handling of evidence is fair and impartial. Yet, the attitude of an interpreter cannot be simply "non-committal," because certain basic assumptions are implied already in the "critical" assessment of the evidence itself.

Dr. Spinka reserves his final judgment on the Soviet situation, but does not conceal his grave apprehensions. Any increase in "religious freedom," and in "religious opportunities," should be welcome. Yet the ambiguity of the situation must be frankly and honestly admitted. Dr. Spinka supplies the reader with reliable information and also with certain hints which would help him in the appraisal of the factual material. The book deserves attention not only by those who are interested in the destiny of the Church in the Soviet Union, but also by all who are wrestling now with the wider problem about the place and role of Christian churches in society—"post-Christian," neutral, indifferent, aggressively "totalitarian"

and so on. In the age of "ideological" States, claiming omnicompetence of a sort, the old principle of "separation" between "religion" and "politics" appears to be inadequate, and often even precarious and misleading. One should not be too easy at this point.

GEORGES FLOROVSKY

Cambridge, Massachusetts

THE STORY OF THE AMERICAN NEGRO

By *Ina Corinne Brown. Friendship Press, 1957. 212 pp. \$2.75.*

The Story of the American Negro is an absorbing, factual portrayal of the tragic history of Africans who were forcibly taken from the security of their native homes and sold into slavery in the Western world by white men. The book covers a period of more than 300 years, in which one segment of the human family not only enslaved and brutally exploited millions of their darker brothers, but contrived to break-up family and tribal connections so that the Africans lost all knowledge and sense of ever having had a "fatherland" of which they could be proud. The slaves were further degraded by a spurious logic and twisted religion, which taught them that they were created as sub-human, and were naturally inferior to white men. These falsehoods still plague the Negro today as he struggles to regain his stolen manhood and his dignity as a person.

Africa was despoiled for the enrichment of the white man, North and South, but principally to supply cheap, captive labor for the expanding agricultural economy of the South. Says Miss Brown, "For 300 years Africa was raped and plundered, her rulers and people demoralized, social life and industry smothered or distorted, from which it has never fully recovered."

As to the basic causes which brought on the Civil War, and incidentally the abolition of human slavery, the author rejects the theory that the Northerners fought in a crusade to free the slaves and bring justice and equality to them. Rather she holds that "the conflict was basically one of struggle for power between two sets of social and economic interests masked under . . . moral justification on each side." In the North the system was urban and industrial; in the South, rural and agricultural. The former's growing wealth rested on "free labor"; the latter's sagging economy depended

upon slave labor. With irreconcilables on both sides the clash of arms was inevitable. Of course, there were conscientious, idealistic abolitionists, who desired justice and freedom for the slaves, but they were a minority force, and a threat to the South. The presence of approximately 500,000 free Negroes in the United States by 1860, who wanted their rights as citizens, posed another threat to the slave system. (This number almost equalled the total of slave-owners in the South.) Only as a war measure, however, did President Lincoln issue the Emancipation Proclamation, and use Negroes as troops against the South. It was not out of compassion for the Negro. He is quoted as having said in 1862, "What I do about slavery and the colored race, I do because I believe it helps to save the Union."

Had justice to the Negro been the compelling motive on either side, and not a "struggle for power, . . . the whole future of the Negro might have lain along different ways." As it turned out the colored man was only a political pawn, caught in the tragic power conflict. Four and a half million ex-slaves were not wanted as freedmen by the North, nor were they welcomed by the South. The Federal Government had no intelligent social plan for their education, employment or survival for that matter. They were war-refugees, ignorant, destitute, bewildered, rejected by their countrymen, except that the victors at first used some of them to punish the vanquished South. The South finally won its right to "handle the Negro," and proceeded, through terror, lynching and vicious laws of disfranchisement and segregation to reduce the masses of Negroes to serfdom, and all of them to second-class citizenship. "By 1877 most of the South, along with the rest of the nation, was again a 'white man's country'." The Negro, with what help he could get from some of the Christian Churches of the North, would have to struggle "up the hills of hell" alone.

"Slowly the Negro began to pull himself up. His handicaps were great, for the heritage of slavery was strong upon him . . . in devastating ways. Initiative, independence and foresight were the last qualities of which a slave had need . . . His poverty was appalling in many instances." Yet, there was a widespread hunger for education and economic security. The Catholics, Quakers and most Protestant denominations opened schools of one sort or another. Certain foundations helped, and slowly, reluctantly, some of the Southern States appropriated money for limited education of Negroes. The Negro's church was also a very influential force, offering inspiration and opportunities for widespread leadership

and social expression. "It must be remembered that throughout this period, North and South, quite out of the path of most white people, there were an increasing number of substantial middle-class Negro homes," with appropriate furnishings and cultural environment. "In such homes Negro parents were bringing up children who have lived to add richness and distinction to American life as a whole."

As the twentieth century approached, despite the hardships and handicaps of the color-line, the pattern of Negro life in the South was changing for the better. Booker T. Washington's philosophy of vocational training for the masses was undoubtedly improving the economic and cultural life of thousands of Negro families, contributing to their efficiency and gradual independence. W. E. B. DuBois' emphasis upon the higher education of the "Talented Tenth" was also "laying some broad foundations for the entire Negro group." Out of his aggressive leadership grew the N.A.A.C.P. with its aim to gain for the Negro his rights and privileges as a first-class citizen and the full protection of the law.

The coming of World War I accelerated the changing pattern. Not only was the Negro soldier needed to help "save democracy" in the world, but the labor of the black worker was needed to take the places once filled by immigrant white labor in Northern and Midwestern industry. For the first time a mighty migration of Negro workers began to move out of the South. With this movement came better wages, more security, better education and a higher standard of living generally. Between World Wars I and II emerged the so-called "New Negro," who in literary and artistic ways began to express his "growing self-consciousness and awareness of social and economic problems."

But not until World War II did the Negro begin to feel his strength as an integral part of the nation, and to assert it, politically and otherwise, to break the walls of legal segregation and discrimination. Segregation began to end in the armed forces; lynching was dying out; colleges and universities were integrating among students and faculties; the Federal Courts were outlawing various discriminatory laws in transportation, employment, housing and so on. And finally, in 1954, the revolutionary decision of the United States Supreme Court came, in which racial segregation in principle was decreed to be unconstitutional. This was hailed as a sort of Second Emancipation. It is undoubtedly a tribute to the untiring efforts of Negro lawyers who worked unremittingly through the N.A.A.C.P. for many years. It is also an accurate barometer

of the changed social consciousness of the people of America. Legally, at least, America has said, "the Negro is a citizen whom we accept." But the road to real social and spiritual integration is still up-hill, and its end a long way off, but not as far as it once was.

There is still a grave crisis to be resolved, "a crisis based on the polar attitudes of white persons who do not yet accept Negroes as equals and Negroes who are no longer satisfied with anything less." Nevertheless, we are moving towards integration of all Americans into the main stream, and that is in the right direction.

Dr. Brown, a distinguished anthropologist and a Southerner, has rendered an outstanding service to better understanding and good-will between the races in our country and the world. Her book should certainly be widely read and studied.

WILLIAM J. FAULKNER

Chicago, Illinois

AN HISTORIAN'S APPROACH TO RELIGION

By Arnold Toynbee. Oxford University Press, 1956. 318 pp. \$5.00.

This work is the result of Prof. Toynbee's Gifford lectures delivered at the University of Edinburgh in 1952-1953, preceding the publication of the author's last four volumes of his now famous work *A Study of History*. In this series of lectures the University of London Professor of International Affairs incorporates a partial summary of the relevant material in his *Study of History*. Yet the present book is over and beyond a philosophy of history, for it is also a philosophy of science and what amounts to a textbook on comparative religions. In truth it is an honest attempt to answer the question, "What is our attitude toward religion in an ecumenical, imperial, atomic age?"

In attempting to answer this burning question of the present generation of the Western World, the philosopher-historian turns to the fiercely human record of the past and carefully analyses the evolution of the higher religions from the worship of nature, of man and of God through the idolization of a parochial community or state, an ecumenical community or empire, and of a self-sufficient philosopher to the seven higher religions. He next proceeds to point out the "essential truths" and the "essential counsels" preached by all seven religions in order to establish a

common denominator. He cites the example of all the higher religions concerned towards absolute reality which is described as the spiritual presence beyond the mysterious universe and indicates that man's goal is to seek communion with the presence behind the universe in order to bring himself into harmony with this absolute spiritual reality. The practical test of any religion, Toynbee points out, is its success or failure in helping souls to respond to the challenges of suffering and sin and self-centeredness. Love and toleration are the keys to his proposed synthesis.

The author concludes his analysis of the higher religions with a fervent plea for toleration and open-mindedness of all truths wherever manifested and speaks of a coalescence into a common heritage of the whole human family.

To this reviewer the emphasis upon spiritual force in an atomic age is the most refreshing approach in the work. The intimation of a broader faith in which all share is perhaps the only antidote to twentieth century materialism and the true test for toleration. "Toleration does not become perfect until it has been transfigured into love."

DAVID W. TRAFFORD

Orono, Maine

CHRISTIANITY, DEMOCRACY, AND TECHNOLOGY

By Zoltan Sztankay. *Philosophical Library*, 1957. 182 pp. \$3.75.

Sztankay's book is concerned with man's struggle "to end the impasse in the development in international relations. This impasse consists in the fact that man has become stalled at the last stage of territorial integration, the stage of nation-states. The problem calls for a solution consistent with the past: for the creation of a larger territorial unit, large enough to cope with all the problems created by the fact of international interdependence." The author devotes a substantial portion of his book to a "refutation" of Spengler's interpretation of history, asserting "that Spengler was wrong, because:

1. Mankind biologically is one indivisible unit.
2. Complete separation between the different geographical regions of the globe has never existed. . . .
3. Taking humankind as a whole, . . . we perceived a steady, though not always straightforward, movement in history. . . .

4. We have the special advantage offered by Christianity, democracy and technology and the dawning of world-consciousness, which themselves encourage us to believe in the survival of our civilization. . . ."

Sztankay asserts that there is "one all-outstanding and all-important difference between our civilization and all the foregoing and co-existing civilizations: *Christianity*. (A bit of Toynbee, perhaps?) They did not have the divine promise of salvation—a promise which indeed was not given for our earthly salvation's sake, but which makes all the difference as far as the survival of Western civilization is concerned—all human civilization." Christianity, or at least post-Reformation Protestantism, he explains, led logically to "democracy," which in turn is mainly responsible for the rise of modern technology, which itself makes possible "global political unity." The forces now locked in struggle for the shaping of this "global political unity" are Christianity and Communism, although the author sees Communism as a rather natural reaction to uncontrolled Capitalist exploitation at home and in colonial regions. Only Christianity can bring the inevitable unification so essential for global survival, and even when Sztankay himself expresses some doubts of his own position, he insists that we must have faith: "Nobody can resist tidal forces. Unification is inevitable because it is necessary. . . . A really new world is bound to rise. But will it be brought about through oceans of spilled blood? . . . Or will we listen to the voice of history and heed the advice of Christianity? . . . We have observed the logic of history. . . . Faith and intelligence are required. Intelligence comes from understanding history. Faith comes from listening to the message of Christianity."

Even though the reviewer or reader might wish that Sztankay had taken more trouble to define "democracy" and "Christianity," and had taken pains to produce "historical proof" in support of his most positive assertions, the book does present a challenging thesis for speculation.

EDGAR B. MCKAY

Orono, Maine

PREFACE TO PASTORAL THEOLOGY

By Seward Hiltner. *Abingdon*, 1958. 240 pp. \$4.00.

Dr. Seward Hiltner is a recognized authority in the field of pastoral work, and is well

qualified to attempt a systematic theology in this field. It is his conviction that pastoral work requires a theology of its own, and is just as important as biblical, historical or doctrinal theology. Writing in this field has been more concerned with "hints and helps" in recent years than with basic meanings and goals. Thus, the time is ripe for a serious effort toward the development of a Pastoral Theology.

"In the United States," asserts Dr. Hiltner, "the production of systematic works on pastoral theology took place over a period of just sixty years, from 1847 to 1907. The first came from Enoch Pond, of Bangor Theological Seminary, in the earlier year. (Another first for Bangor!) Pond was full of common sense and practical wisdom. He made no effort at systematic definition but simply felt pastoral theology related to a minister's more private intercourse with his people."

The author treats pastoral theology from the perspective of Christian Shepherding. He draws heavily upon the published journals of the Rev. Ichabod Spencer, a nineteenth century Presbyterian pastor in Brooklyn, who kept detailed records of his pastoral interviews. These interviews provide the most interesting reading, and are considerable help to the author in the development of his thought.

The chapters on Healing, Sustaining and Guiding contain the meat of the book, and will certainly stimulate the thinking of the careful reader. This is, perhaps, a helpful, rather than a great book.

EDWARD G. ERNST

Bangor, Maine

THE MEANING IN YOUR LIFE

By Samuel Rosenkranz. *Philosophical Library*, 1958. 146 pp. \$3.00.

This is an exciting book and a short one—142 pages. The thoughts are of complex matters, but the author has mastered a clear style so that what he means is not lost in a fog of words. He insists that "your insistent questions will never be answered unless we can first find some meaning in the world." He finds three principles in the universe—(1) pulsation, the law of expansion and contraction, challenge and response, tension and release; (2) the concept of order from disorder; (3) freedom as a fifth dimension—length, width, height and time being the other four. He moves in science, art and religion to build up and to reveal meaning. He is no stranger

to the hurt at the heart of humanity. He draws the sword against the pessimistic aspects of existentialism and meets head-on the despair of much of the current theology without once mentioning the names of either movement. He provides grounds for faith and prayer and the moral values. He brings back to intellectual validity cooperation with God as a means of advancing the Kingdom. This book is a reinforcement of hope that total life is not "a tale told by an idiot, full of sound and fury, signifying nothing." It infuses that virtue most needed by modern man—courage. To this reviewer the material became a modern documentation of L. P. Jack's definition of faith as "reason grown courageous."

MILTON M. MCGORRILL

Bangor, Maine

THE BIBLE AND THE HUMAN QUEST

By Algernon Odell Steele. *Philosophical Library*, 1956. 240 pp. \$3.75.

When an author deliberately chooses to use a particular phrase in his book no fewer than nineteen times, we are led to believe his thinking has a real focal point. From this point the author writes with conviction and concern. The phrase to which we refer is—"the one real God of all space, time and eternity." Such persuasive repetition suggests that the author believes that the root difficulty in our difficult world may well be that our God is too small.

This golden thread runs through fifteen fascinating chapters, no matter what the special theme under consideration. It is "the one real God" who holds universes within His plan and purpose, and who loves all human beings, whatever their race or color. Current ideologies are appraised by regard for the plan of this great God—before whom all peoples are important. Good religion is measured by its capacity to inspire people to order their whole existence in highest loyalty to that one "real God." This same God, whose creative plan shows purpose at every point, plainly must have objectives for his children beyond death and this world. In the reading of this book, the average layman will doubtless be led to discover a "Bible within the Bible" of genuine relevance to the questions men are asking today.

RICHARD F. BEYER

Springfield, Vermont

PROPHETIC PREACHING: A NEW APPROACH

By Otto J. Baab. Abingdon, 1958. 159 pp.
\$2.50.

A layman recently said to me of his minister, "He spends the first three minutes of his sermon making everybody feel comfortable. After that you can say to yourself, 'This is all right. He isn't going to say anything that will hurt me.'" This book is a challenge to that kind of preaching. It is written out of the author's conviction that "To announce the Word which God has made known and which is recorded in Scripture is still the outstanding obligation of the man of God," and specifically, of course, from his conviction, after a career devoted to Old Testament study and interpretation, that the prophets did perform this function magnificently. It is written to say that contemporary preaching needs to learn from prophetic preaching. In the process it challenges our preaching at the point suggested, but also at many other points. It even tries to set straight our understanding about preaching "the social gospel."

This is a very good book, and one which I recommend to all preachers, and to laymen who are sincerely concerned to understand what real preaching is. It is a good book from many standpoints. It will contribute to any man's understanding of the prophets, their times, the cultural background out of which they emerged, and the theological presuppositions upon which they preached. It will provide the preacher with quotable sentences galore, not just clever sentences, but good, strong, meaningful sentences which illuminate the heart of the gospel which in its own way the Old Testament proclaims. It will help to keep perspective straight at a time when a resurgent emphasis on Christology (which is good) threatens to obscure the Old Testament as a whole and the prophets in particular (which is bad). And it will help to be reminded, as Dr. Baab reminds us on every page, that before all else, as the prophets knew, is the God of history who in love seeks to redeem his children, both as individuals and in their society—"('Salvation is the complete good that God could and would bring to his creatures.'); and that this was the message which the prophets proclaimed so effectively and from which we can learn, both as to its content and the method (courageous, simple, direct) of its presentation.

CLARENCE W. FULLER

Melrose, Massachusetts

FORTY QUESTIONS AND ANSWERS ON
RELIGION

By Jack Finegan. Association Press, 1958. 128 pp. \$5.50.

In 1949, Jack Finegan wrote *Youth Asks About Religion*, with a sub-title "100 Questions and Answers." This reviewer comments on a shorter edition of the same work. The author's purpose is to provide some answers for young people to think about when they have puzzling questions about God, Jesus Christ, The Church and Immortality. He has fulfilled his purpose well. Opposing and alternate points-of-view are presented. The reader is not pressured. However, a warning! Resist the tendency to use this book as a substitute for one's own thorough intellectual endeavor. It should be a handle—not a crutch!

WILLIAM C. BISSETT

East St. Johnsbury, Vermont

THE BIBLE WHEN YOU NEED IT MOST

By T. Otto Nall. Association Press, 1958. 127 pp. \$5.50.

This volume presents a series of meditations, designed to present the Bible's "answer" to human experience, and unified by the theme that the Bible "can help . . . (for) behind its words is the Word." For each experience, the author selects a relevant Biblical text, upon which he bases spiritual counsel. On "Loneliness" he writes, "You get your best insight . . . and vision, when by yourself,"—a stimulating thought for today when "enforced togetherness" is considered essential for emotional stability! Nall's style is popular, but stimulating; devotional in tone. His approach is over-simplified, for there is not much awareness of the complex nature of life, but he has satisfactorily fulfilled his purpose.

EVERETT I. CAMPBELL

Pittsburgh, Pennsylvania

SEGREGATION AND THE BIBLE

By Everett Tilson. Abingdon, 1958. 176 pp. \$2.50.

This searching analysis of an increasingly acute problem in human relations might well have been called, "A Study of Segregation and the Bible." Almost any reader with an interest

on this subject will find himself making marginal notes, underlining significant paragraphs, and returning to neglected areas in both the Old and New Testaments.

Here is a scholarly book written in understandable language that does not use proof texts to buttress arguments either for or against segregation or integration. The author lifts up the Bible as the source of the most relevant ethical teachings about race. But more, he helps us to see these ethical principles from the perspective of Christ's purpose for man. Three questions mark out the divisions of the book. Does the Bible demand segregation? Are there Biblical precedents for segregation? What are the implications of Biblical faith for the Christian approach to segregation?

Let the author speak. "Most of us already have an ample supply of good answers to questions concerning race . . . Indeed, we are likely to be a little proud of the correctness of our answers—so proud, in fact, as to view the whole matter as a closed case or, if as an open case, with a closed mind. Our really crucial need is for a greater and nobler faith . . . It must also be a faith sufficiently great and noble to call in question the pride with which we have cherished these answers."

In Part I, "The Scope of Christian Love" sheds new light in dim areas. In Part II, "The Examples of the Apostles" set my pencil to work. The portrait of God as judge and the brilliant paragraphs on our heritage in Part II were a mine of sermon suggestions for the fall season.

Apart from any sermonic help the book might give, there is a crying need abroad in the land for a basic understanding of this subject in the light of deteriorating race relations. The Supreme Court decision in 1954 seemed to be a turning point in history. The book does not overlook this fact. Those of us who would lead our people in right paths in these perilous days would do well to arm ourselves with such material as *Segregation and the Bible* contains.

W. ROBERT MAYHEW

Wendell, Massachusetts

MODERN MAN LOOKS AT THE BIBLE

by William Neil. Association Press, 1958. 128 pp. \$5.00.

Chapters VII-X, which contain forty-eight pages of this Reflection Book, are composed of material which reflects the intention of the title of the book. The treatment of Biblical

interpretation and understanding, found in these chapters, is excellent and most rewarding to the earnest reader. The author's approach to understanding the Bible can be summed up in his own words, "It may be helpful to think of the Bible as a Divine Drama, the theme of which is the acts of God in history, played out against a backdrop of eternity."

It is unfortunate, however, that these last four chapters make up less than half the book. The first six chapters contain a hasty and dangerously sketchy review of both the Old and the New Testaments. It seems to be the author's intention to bring to the reader's attention the high points of Hebrew and Christian history. The result appears to be a chaotic and purposeless jumble, in which God is rather inactive and perplexed. The brief New Testament survey leaves a somewhat better impression than the survey of the Old Testament, yet it is much too simple to warrant its printing at all.

I take issue with the author on page fifty, where he endeavors to explain the origin of the Gospels. I am sure that the motives behind the writing of the Gospels were more exciting and pertinent than the author suggests. The need for a Gospel to unify and strengthen the young, persecuted church, seems to me, to be one of the motives the author has omitted. Lest I seem too discouraged with this pocket-size book, let me hasten to say that I would advise its purchase, primarily for the last four chapters.

FREDERICK A. MOMENTHY

Marlborough, Connecticut

PREACHING THE CHRISTIAN YEAR

Edited by Howard A. Johnson. Scribner's, 1957. 243 pp. \$3.75.

Whether one stands in the tradition of the liturgical churches of our day or in the stream of less formal and more free expression, this book is a valuable addition to any minister's library. Personally, I am not one who cares to follow with any great faithfulness the prescribed texts and moods of the unfolding Christian year, and yet I can see its value in the varied emphasis it gives one's preaching. But coming out of this background, I found *Preaching the Christian Year* to be a useful volume in helping me understand the liturgical movement and to be a valuable volume as it helps the reader think through again the theological significance of the great themes of the Christian year.

The book is a collection of lectures, each

chapter dealing with a season of the church year. Leading Episcopal clergymen have been enlisted as contributors and the results should breathe life into the ministry of Episcopal ministers who read it, and understanding and insight into the ministry of those of us who stand in the non-liturgical tradition.

This is not a collection of sermons for various times of the year, but each author has dealt with the great theological themes pertaining to his particular assignment. Thus, the first chapter is entitled "Preaching in Advent." In this chapter the Very Reverend Hughell E. W. Fosbrooke deals with the meaning and significance of the Incarnation as it applies to our life and our preaching. This chapter, like the others, is rich in its literary allusion and theological insight.

The richness of this book is increased by the variety of writers. Undoubtedly, each reader will find some sections more valuable than others. Thus, I found the chapter on "Preaching in Pre-Lent" by Theodore O. Wedel and the chapter "Preaching in Holy Week" by Frederick C. Grant especially helpful to me, although the second chapter "Preaching in Christmastide and Epiphany Season" by Albert T. Mollegen was valuable in its suggested ideas. In the first half of his chapter "Understanding the Church Year," I must confess, I got the suffocating feeling of a free churchman straining to comprehend how the free revolutionary spirit of Jesus Christ can be forced into the straitjacket of an Ecclesiastical Year. I say this in spite of the fact that his main point is well taken even by this renegade. He summarizes his point thus:

"Our point is simple. The Church Year is a continual *anamnesis* of the sacred events in which the whole Christ comes to us and draws us into participation in him. The Church Year draws our life into Christ's life, our time into eschatological time, our *chronos* into God's *kairos*. The Church Year is the Bible represented in our time for us, continuing the sacred history that both participates in and expects the Consummation of all things." (page 35.)

Every chapter in this book I read with profit. I recommend it to my brother ministers as a source of refreshment and stimulation. I plan to begin each season of the year from Advent through Lent and Trinity season by reading the appropriate chapter from this book. If this practice does nothing else, it will refocus my thinking in the stream of some great theological insights and convictions.

JOHN P. WEBSTER, JR.
West Hartford, Connecticut

A NEW CREATION—TOWARDS A THEOLOGY OF THE CHRISTIAN LIFE

By August Brunner. *Philosophical Library*, 1956. 143 pp. \$4.75.

August Brunner, Jesuit Priest, has written this book to point up the positive values of the way of poverty and chastity and obedience. His approach is quite thoughtful and philosophical. He does not champion this restrictive way as a general rule of life, but acknowledges that at best it is a way open to a small minority. His discussion of the spiritual implications of property and marriage is very keen and leaves one with better understanding of the spiritual meaning of the priestly way. Although I found the work well done and thoughtfully stimulating, it did not move me to renounce my wife, or to sell my farm, or to enter Holy Orders. As a matter of fact, the author makes no attempt so to persuade his readers but sees in marriage or chastity an equally possible route to life's spiritual fulfillment. This is a good presentation of the subject for those interested in exploring the theological and spiritual viewpoint underlying the practice of poverty, chastity and obedience.

JOHN P. WEBSTER, JR.
West Hartford, Connecticut

INTERCESSORY PRAYER

By Edward W. Bauman. *Westminster Press*, 1958. 112 pp. \$2.00.

This book, as its title suggests, is strictly limited to one kind of prayer, namely intercession. It deals with the problems and disappointments of such praying frankly and encouragingly. The abundance of illustrative material, a little too much in places, makes it interesting reading.

The book is divided into two main sections. In the first the author deals with such objections to intercessory prayer as its seeming inconsistency with natural law, the unprovability of its results by the scientific method, the ethics of invading the freedom of others by praying for them, and the possibility that the Divine is too great to be interested in the pleadings of little men. He points out that none of these arguments are as formidable as they appear, and that in spite of them it is perfectly reasonable to expect in such praying a real response from God. His concern here is to establish the objective validity of intercessory prayer, which he does to a considerable extent.

In the second part of the book the author considers the kind of response to be looked for in intercessory prayer. Here he is more indefinite and lyrical. The intercessor will not always get what he asks for, says Mr. Bauman. Instead, he will often find himself getting what God wants him to have, and gladly. For one of the great lessons of this sort of praying is "not my will but thine be done." In addition, any person who intercedes for another had better be prepared to be used of God in that other person's service. This, too, may be an answer. *Intercessory Prayer* will remove some doubts, reinforce some good intentions, and in other ways enrich the prayer life of those who read it.

HERBERT M. WORTHLEY
Roslindale, Massachusetts

has since rejected the title. Berdyaev began as a "mystical anarchist," but the critic finds this to be a contradiction and holds that for this reason his position did not develop into a mature point of view. Extreme individualism inherent in anarchism is incompatible with a genuine mysticism.

The author concludes with a chapter on his own philosophical viewpoint which he calls the "philosophy of response," but is anxious that the term be understood in a broad way connecting nature and history, matter and mind, and that man be understood as a creature of creative responsiveness. This little book is recommended as a good summary of the leading European Existentialists in a compact and readable form.

HERBERT L. SEARLES
Los Angeles, California

EXISTENTIALISM AND THE MODERN PREDICAMENT

By F. H. Heinemann. Harper, 1958. 229 pp.
\$1.25.

In this edition, which is almost identical with the second edition of 1954, the writings of several of the leading Existentialists are reviewed and criticized. Kierkegaard is always to be considered in any history of the movement because of his introduction of the term "existing individual," his rejection of the abstract in favor of the concrete, and his exaltation of "truth as subjectivity," against all types of objectivity whether in religion or philosophy.

Jaspers, the originator of the movement in Germany began as a Psychopathologist. In his philosophical works he seeks to show the mass man of today how to find the way from an "unauthentic existence" to "authentic existence." Heidegger is mentioned chiefly as the philosopher of heroic defiance in his encounter with Nothingness, and as the rebel among contemporary philosophers who has now rejected Existentialism.

Sartre's position took shape during the German occupation of Paris and is concerned with three primary concepts namely, "liberty," "situation," and "negation." His philosophy grew out of the situation of the lonely individual faced with the permanent threat of annihilation; who discovers that non-being is a permanent possibility, and that "Nothing" taunts Being." The "negation" of Sartre is not as in the case of Heidegger merely a logical negation, but the concrete threat of annihilation. Marcel, whose writings are not systematic, has been called the Christian Existentialist but

DENOMINATIONS—HOW WE GOT THEM

By Stanley I. Stuber. Association Press, 1958.
\$7.50.

Stanley Stuber has revised and condensed his *How We Got Our Denominations* into a primer-type paperback. Bouncing on the peaks of church history, his generalizations will raise many an eyebrow. Nevertheless, here is a handy reference on American Churches, suitable for book tables, class libraries and general use. His "when and where" of denominational history, the "why" of belief and the "what" of church organization are clever birdseye views. However, if other sketches are as outdated as that of my denomination, much value is lost. The "Notes by Chapters" might well include a larger, more modern bibliography.

GERALD K. WYMAN
Lansing, Michigan

THE PROTESTANT MINISTRY

By Daniel Jenkins. Doubleday, 1958. 194 pp.
\$3.00.

In considering the place and function of the Ministry in Protestant churches, this author sees the minister as the agent of the "Great Church" helping the people in a particular church to hear, understand, and obey the implications of the Gospel in such wise that "the universal Church genuinely comes alive." He emphasizes the importance of a "prophetic ministry" and feels that it should lead people into ways of personal commitment to "the

work of the visible Christian community."

As the minister moves in and out among people, his task is four-fold: he should be a "custodian of personal values," he can help fulfill the task of education by serving as a "link between the university and the ordinary adult life of the community," "encourage independence of judgment," and finally lead people to "discern for themselves the will of God" as they relate themselves to their work in the world. The book is in two parts: The chapters of Part I were given as lectures at Austin Presbyterian Seminary in Texas. The three chapters of Part II are taken from an earlier book *The Gift of the Ministry*.

STILES LESSLY

DeKalb, Illinois

THE PREACHER'S TASK AND THE STONE OF
STUMBLING

By D. T. Niles. Harper, 1958. 125 pp. \$2.00.

It is not adequate to report that these are the Beecher Lectures at Yale in 1957 even if

we add "by one of the most stimulating thinkers and evangelists in the world-wide Church today." Daniel T. Niles is a Ceylonese minister who received his higher education in the West. He is a herald of the Gospel of compelling power, as those who have heard him preach testify. Widely known throughout Europe and Asia, Dr. Niles is the Executive Secretary of the Department of Evangelism of the World Council.

His text is from Romans 9:33, "a stone that will make men stumble." The Gospel is "God's deed . . . It is also the cornerstone of the total course of human history." But the preacher stumbles himself over that stone which is laid in Zion! Those who think of the Christian faith as an earned dividend for the good will stumble over this searching exposition! The particular contribution of this volume for many will be in the response which Dr. Niles makes to letters written by a Hindu, a Buddhist and a Muslim friend in which each tells why he cannot be a Christian. These letters express a point of view we hear in the United States!

J. STANLEY STEVENS

Bangor, Maine

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LILJE, HANNS. The Last Book of the Bible
TERRIEN, SAMUEL. Job
WILLIAMS, C. S. C. The Acts of the Apostles |
| <i>Christian Education</i> | BERGEVIN, PAUL and MCKINLEY, JOHN. Design for Adult Education in the Church
MURCH, JAMES. Christian Education and the Local Church
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| <i>Christology</i> | ANDREWS, ELIAS. The Meaning of Christ for Paul
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